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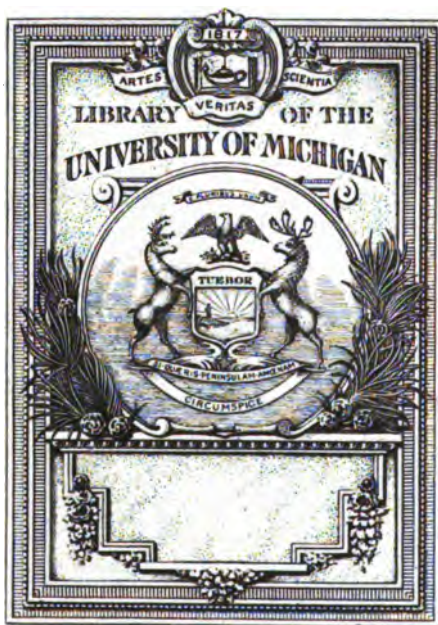
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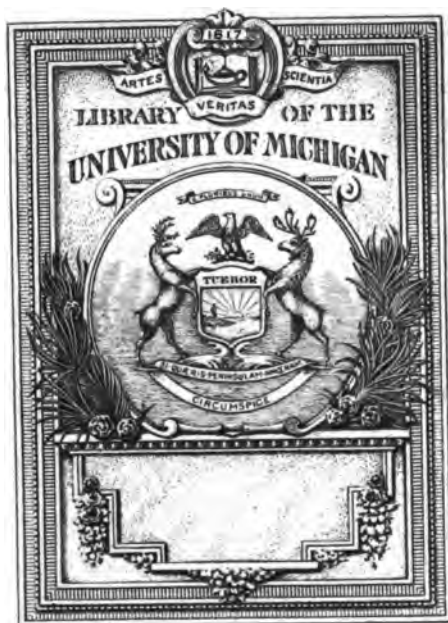


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PARAPHRASE

WITH

Notes, and a Preface,

Upon the

Sixth Chapter of St. *J O H N*.

S H E W I N G,

That there is neither good Reason, nor sufficient Authority, to suppose that the *Eucharist* is dis-
coursed of in that Chapter, much less to infer
the Doctrine of *Transubstantiation* from it.

*Verily verily I say unto you, Except ye eat the Flesh of the
Son of Man, and drink his Blood, ye have no Life in
you. Vers. 53.*

By Dr Clagett.

L O N D O N,

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T H E P R E F A C E:

S I R,

12-23-49 E105

TIS not for nothing that we are desired to read the Sixth Chapter of St. John every day. I have engaged my Thoughts with what attention I can, upon those Passages between the 51 and 61 Verses; and the more I consider them, the more favourably they seem to me to look upon that Opinion, that the very Flesh of Christ is eaten in the Sacrament. I know not what to say to this, that though the Jews understood Christ's Words, of eating his very Flesh, and he saw plainly enough that they did so; yet he went on in the same strain of Expressions, Verily verily I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. I know you told me, that these Passages are not to be interpreted of the Sacrament; and that there is no mention in them of any outward and visible Signs; which are necessary to a Sacrament. But I have heard that the Church always thought these words to be spoken of the Sacrament. And besides, though there be no mention of a Sacrament, yet if Christ's

[a]

words

words enfore this, that the natural substance of his *Flesh* must be properly eaten by us, it will follow that it must be thus eaten in the Sacrament of his *Body and Blood*, unless we could tell how or where else it is to be done. I would be glad to see such a Paraphrase upon this Chapter, as you speak of, which would help to make all appear plain. And it were well if others might see it too, and thereby see this at least, that you are so well satisfied with your own Reasons, that you are not afraid to let those judg of them that are otherwise persuaded.

I am, &c.

S I R,

YOU are desired to read the 6th Chapter of St. *John's* Gospel every day; and this I doubt not, for the sake of that part of it between *V. 51*, and *V. 61*; which seems to require *eating the Flesh*, and *drinking the Blood of Christ* in the proper sense. And here I make no question your Thoughts were closey engaged. But perhaps you have not applied that attention to the rest of the Chapter, which you gave to that part where the difficulty lies, and then no wonder that the difficulty still remains. For I beg leave to put you in mind, once more, that the true sense of those difficult Passages, as you count them, is to be gained by observing their connexion with all the rest. And therefore to that Request, that you would often read the 6th Chapter of St. *John*, which I acknowledg to be a reasonable Request, I must add another as reasonable as that, which is, that you would not only often read, but like-

likewise often *consider the whole Chapter*, and mind our Saviour's design in it: That you would therefore observe what sort of People he had to do with, and what was the occasion of this Conversation between him and them: what was the fundamental Cause of their Prejudices against him; and with what Arguments and Applications he laboured to remove those Prejudices.

For you will then find, that they were Men whose *Belly was their God*, and *who minded earthly things*; that they followed *Christ* for the *Loaves*; that he disappointed their Hopes; that they were angry at it, and altered their opinion of him upon it; that their earthly-mindedness was the Reason why they now liked him not, but set themselves to cavil at all his Sayings; that to take them off from the Cares and Pleasures of this present Life, he laid before them better and greater Things, the Means and Hopes of Everlasting Life: Finally, that he calls the Means and Causes of bettering our Minds, and bringing us to Everlasting Life, *Meat and Drink*; and our believing and obeying his Doctrine, *eating and drinking*. And then, if I am not deceived, you will easily acknowledge, that in particular, he calls the Belief of his Death and Passion for the Sins of the World, and the saving Fruits of that Faith, *eating his Flesh*, and *drinking his Blood*: And that there is no more reason to imagine that his Flesh should be eaten, and his Blood drank, in the proper and corporeal sense, than that he should make himself *Bread* to be eaten by us, as we use to eat Bread: But that there is good reason to understand throughout, by that *eating and drinking* which he required, spiritual Actions only, which the whole strain of his Discourse shews, that he opposed to that corporeal feeding which they were so inordinately solicitous for.

I must for the same Reason desire you to mind those
[a 2] plain

plain Intimations scattered here and there in our Lord's Discourse; by which it is evident what he meant by *eating* and *drinking*. He saith, *V. 29. This is the (a) Work of God, that ye BELIEVE on him whom he hath sent*; which is an interpretation of *V. 27. (b) Labour not for the Meat that perisheth, but*, &c. Again, *V. 35. He that BELIEVETH on me, shall never thirst*. And again, *V. 47. He that BELIEVETH on me, hath Everlasting Life*. So likewise *V. 36. and V. 40. This, I say, is fit to be minded*. For when not only the occasion he had to use these Terms of *eating* and *drinking*, (which was their following him for their Bellies) shews these Terms to be allusive; but (as if that were not enough) he likewise added, now and then, the plain and proper meaning of those Allusions; it must, I think, be a wilful mistake in him that attends to this, to interpret those Expressions as if they were not allusive.

Nor is this all; for you may please to consider also, that when our Saviour found some of his Disciples to understand him as the Carnal Jews did, he thought fit, for more abundant satisfaction, to explain his meaning once for all, *V. 62, 63. as you will find by the ensuing Paraphrase and Notes*.

As for our Saviour's repeating those Expressions at which the Jews had already taken offence; you may consider, that *V. 51. he added, that expression of drinking his Blood, to that of eating his Flesh*; which was a more plain intimation of that violent Death which he was to suffer for us, than that former saying, of *giving his Flesh for the Life of the World*. And so, tho he kept still to the Allusion, yet he represented what kind of Death he was to suffer, more fully than he had done before. But perhaps you
are

(a) ἔργον. (b) ἐργασθε.

The P R E F A C E.

are at a loss why he continued to speak allusively at all, when he found that he was so grossly misunderstood. And then I answer, as I have done in the Notes upon that place, that I am not obliged to say precisely what our Saviour's reason was for that. But, besides what you will find there, it may be said, that sometimes it well becomes a Man of Wisdom and Authority, when he finds his words perverted by cavilling People, to repeat them again, and thereby to speak his own Assurance, that they did not drop unadvisedly from him, and that 'tis not his own, but his Hearers Fault, that he is misunderstood. And this is the more reasonable to be said in the present case, if the *Jews wilfully* perverted our Saviour's words to that absurd sense of eating his Flesh with their Teeth, as 'tis probably they did; and that because his Expressions were plainly allusive, and because also the Allusion was now and then explain'd, as I shewed before. What inconvenience is it therefore to suppose that our Lord perceiving that his Divine Discourses and Exhortations, had but hardned them in a Spirit of Contradiction, did not think himself bound to use presently the utmost plainness of words for the sake of Men, to whom he had spoken plainly enough already, if any good were to be done upon them. But for farther satisfaction in this Matter, I refer you once more to the *Paraphrase* and *Notes*, which are already finished, and where some little light is given to those Passages which may seem obscure; enough, I hope, to lead you out of all danger of suspecting those words of our Saviour, *V. 51, &c.* to enforce that the Substance of his Flesh must be eaten by us, either *in* or *out* of the Sacrament.

It seems I told you, that these Passages were not to be understood of the Sacrament; I should have added, that because they signify those things which are signified in the Sacrament, that they may be very aptly applied to the Sa-

crament,

crament, especially in Exhortations to Devotion ; nay, and that there are some cases in which a Man may argue from the one to the other, and some Questions to which both the one and the other give equal light : which may very well be, and yet it will by no means follow, that these words are primarily to be understood of the *Eucharist*. And this Opinion I cannot deliver up, merely because you have heard that the Church always held the contrary. No Man, I believe, has a greater regard to the constant and universal Tradition of the Church than my self. But then I do not think my self bound to believe that the Church has always held this or that, because this and that Man tells me so. For if a Man can speak, and has a Cause to serve, 'tis as easy to say, *Thus saith the Church*, as to say, *Thus saith the Scripture*. I remember indeed, that our Country-man, *Nicholas Sanders* tells us, That (c) *to deny these words to be understood of the Eucharist, is contrary to the Instruction and Authority of all Antiquity*. And *Maldonate* says, That (d) *all the Ancient Fathers acknowledge it*. And others say the same thing ; and it seems you have heard it. Now this is but a custom of speaking, which some Men have gotten : For I am well assured that all the Fathers were not of their mind.

Clemens Alexandrinus (e) supposes these Expressions, *to eat the Flesh of Christ, and to drink his Blood*, to be as figurative as that of *St. Paul, to feed with Milk* ; and tells us, upon this occasion, that the word is *variously allegorized, being called Meat, and Flesh, and Nourishment, and Bread,*

(c) Nic. Sanderus de Euchar. p. 23.

(d) Maldon. in Joan. 6.

(e) ὅπως πολυακῶς ἀλληγορεῖται ὁ Λόγος, καὶ ἑρῶμα, καὶ σαρξ, καὶ τροφή, καὶ ἄρτος, καὶ αἷμα, καὶ γάλα. Ἀπαντα τὸ Κύριον εἰς ἀπόλαυσιν ἡμῶν τῷ εἰς αὐτὸν πεπιστευκότων. *Padag. lib. i. c. 6. p. 105. Paris.*

Bread, and Blood, and Milk; and that our Lord is All these things for our enjoyment who believe in Him. Now I am persuaded you will not say that this Father interpreted the words under debate of the *Eucharist*.

Tertullian, to shew that these words, *the Flesh profiteth nothing*; do not make against the *Resurrection of the Flesh*, saith, (f) That we are to be directed to the sense of what is said by the subject Matter of it. For because they thought his saying hard and intollerable, as if he intended his *Flesh* should be truly eaten by them; he to shew that the Cause of Life and Salvation was spiritual, premised this, That the Spirit quickneth; and then added, The *Flesh* profiteth nothing, that is, in respect of quickning. And then he shews what he means by the Spirit. The words that I speak unto you, they are Spirit, and they are Life. As he had said also before, He that heareth my words, and believeth in him that sent me, hath Eternal Life, and shall not come into Condemnation, but hath passed from Death to Life. Therefore making his Word to be the quickning Principle; since his Word is Spirit and Life, he called his Word also his own *Flesh*; for the Word was also made *Flesh*: and therefore

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(f) Sic et si carnem ait nihil prodesse, ex materia dicti dirigendus est sensus. Nam quia durum & intolerabilem existimaverunt sermonem ejus, quasi vere Carnem suam illis edendam determinasset; ut in Spiritum disponderet statum salutis, præmisit, Spiritus est qui vivificat, atque ita subjunxit, Caro nihil prodest, ad vivificandum scilicet, Exequitur etiam quid velit intelligi spiritum. Verba quæ locutus sum vobis Spiritus sunt, Vita sunt. Sicut & supra, qui audit Sermones meos & credit in eum qui, &c. Itaque Sermonem constituens vivificatorem, quia Spiritus & Vita Sermo, eundem etiam Carnem suam dixit, quia & sermo Caro erat Factus, proinde in causam Vitæ Appetendus & devorandus Auditus, & ruminandus intellectu, & Fide digerendus. Nam & paulo ante Carnem suam Panem quoque Cœlestem pronuntiavit surgens usquequaque per Allegoriam, &c. *Tertul. de Resur. Carnis. c. 36, 37.*

in order to Life, it is to be hungered after, and devoured by HEARING, and to be chewed again by the UNDERSTANDING, and to be digested by FAITH. And afterwards he affirms, that our Lord *all along urged* his intent by an *Allegory*. So that *Tertullian* was so far from thinking these Passages to refer to the *Eucharist*, that I am in some doubt whether he understood them with any special reference to the Death of *Christ*.

Origen also interprets *Flesh* and *Blood* in like manner : For, says he, (g) *By the Flesh and the Blood of his WORD, as with pure Meat and Drink, he refresheth all Mankind.* And † elsewhere he speaketh to the same purpose.

St. Athanasius likewise seems to me to be of the same Opinion, who speaking of the literal sense in which the Jews understood our Saviour, hath these words, (i) *For how could his Body suffice for so many to eat of, that it should become Nourishment for the whole World? It is,* says he, *for this reason that he mentioned the Son of Man's ascending into Heaven, that he might draw them off from the Corporeal Notion.* Which Testimony, as it manifestly shewed his Judgment to be, that our Saviour did not require the proper eating of his *Natural Body* ; so it contains a very probable Argument, that he did not understand those words of eating his *Sacramental Body*. For if he had so understood them, it had been very accountable that the *Body of Christ, i. e. his Sacramental Body*, was sufficient for the nourish-

(g) *Camibus enim & sanguine Verbi sui, tanquam mundo cibo atque potu reficit omne hominum genus. Orig. in Levit. Hom. 7. † Vide in Math. Tract. 12.*

(i) Πόποις ἂν ἤρκει τὸ σῶμα πρὸς βρῶσιν, ἵνα καὶ τὸ πᾶν πᾶντος τῷ τροφῇ γένηται ; ἀλλὰ διὰ τὸ τὸ εἰς ἔραντος ἀναβάσεως ἐμνημόνευσε τῷ υἱῷ τῷ ἀνθρώπῳ ἵνα τὸ σωματικῆς ἐννοίας ἀντὶς ἀφελῶσι, &c. *Athan. in illud Evangelii, Quicumque dixerit, &c.*

nourishment of the whole World. And by removing all *Corporeal Notions* of eating and drinking, he seemed to establish only a *Spiritual Notion*.

But *St. Hierom* is plain and full to this purpose, beyond all contradiction, as I am persuaded. For thus he speaks, (k) *When Jesus saith, He that eateth not my Flesh, and drinketh not my Blood, although it may be understood in a Mystery, (i. e. as I think, of the Eucharist) yet the truer sense is, that the Body of Christ, and his Blood, is the Word of the Scriptures, is Divine Doctrine.*—And therefore he continues not long after in this manner; *If when we hear the Word of God; the Word of God, and the Flesh of Christ, and his Blood is poured into our Ears, and we think of something else, into how great a danger do we run?* Afterwards comparing it to *Manna*, which was said to give that Taste to every Man which he liked best. So, saith he, *in the Flesh of Christ; which is the Word of Doctrine, that is, the Interpretation of the Holy Scriptures; as we would have it, so we receive Food. If thou art holy, here thou findest Comfort.* *St. Hierom* could not have been more express, if he had been to maintain this Interpretation against an Adversary.

Nor does the Paraphrase of *Eusebins* come much behind *St. Hierom's* Interpretation. For he makes our Saviour's

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Expli-

(k) Quando dicit qui non comederit Carnem meam & biberit Sanguinem meum, licet & in Mysterio posset intelligi, tamen verius Corpus Christi & Sanguis ejus Sermo Scripturarum est, Doctrina Divina est.— Si quando audimus Sermonem Dei; Sermo Dei, & Caro Christi, & Sanguis ejus in auribus nostris funditur, & nos aliud cogitamus in quantum periculum incurrimus? — Sic & in Carne Christi, qui est Sermo Doctrinæ, hoc est Scripturarum Sanctarum Interpretatio, sicut volumus ita & cibum accipimus. *Hieron. Comment. in Psal. 147.*

Explication, V. 63. to run as if he had said; (1) *Do not think that I speak of that Flesh which I carry about me, as if you ought to eat that, or that I command you to drink my sensible and corporeal Blood. You well understand that the words which I speak to you, are Spirit and Life. So that, as Eusebius goes on, his Words and Doctrines are Flesh and Blood, of which whoever constantly partakes, he being nourished with Heavenly Bread, as it were, shall partake of the Heavenly Life. He that says this, and knows what he says, could hardly suppose that the Eucharist was particularly intended by our Saviour in these Passages.*

I shall trouble you with no more Instances of this kind, these being sufficient to shew that *All* the Ancients did not understand those words of the *Eucharist*. And now I will make no difficulty to grant that the other Opinion is not destitute of all Authority, but has the Countenance of some Fathers to support it. For we do not pretend to any such privilege of speaking, as to say, we have *All* the Fathers, in a Case where we have not *every One*.

But this I must needs say, That those Fathers who, as far as I have yet discovered, seem to speak most expressly in favour of the *Sacramental* Sense, do not come up to the preceptoriness and clearness of those who are for the *Spiritual* Sense.

(m) St.

(1) καὶ ὅτι τὴν σάρκα ἐν αὐτῇ κέκεται καὶ μέλει με λέγειν, ὡς θεὸς αὐτὸν ἐδίδεν, μηδὲ τὸ αἰσθητὸν καὶ σαρκωτικὸν εἶμα πίνειν ὑπολαμβάνετε με προσέφηεν, ἀλλὰ ἐν ἰσὶ ὅτι τα ῥήματα καὶ ἀληθέα καὶ ὑμῖν πνεύμα ἐστὶ καὶ ζωὴ ἐστὶ. ὡς αὐτὰ ἐπὶ τα ῥήματα καὶ τὰς λόγους αὐτῶ τὴν σάρκα καὶ τὸ εἶμα. ἐν ᾧ μετὰ τὸν αἶν, ἀσπασί ἀπὸ τῶν τρεφόμενων τῶ ἐσθγιῶ μετὰ τὸν ζωῶς. Euseb. Caesariensis contra Marcel. de Eccles. Theol. lib. 3. c. 12.

(m) St. Cyprian understanding the *daily Bread* which we pray for, not only of common Food, but of the *Eucharist*, applies those words to it; *If any Man eateth of this Bread, he shall live for ever.* And, says he, as 'tis manifest, that * *they who belong to his Body, [or Family], and having a right thereunto, communicate in the Eucharist, do live; so it is to be feared, and we are to pray, lest any of us being excommunicated and separated from the Body of Christ, should be far removed from Salvation, since himself uttered this threatening, Except ye eat the Flesh, and drink the Blood, &c.*

Now I desire not to make less of these words than they imply. But yet I must say, that St. Cyprian seems, in these and in the foregoing words, which are to the same purpose, to interpret that *Bread, which he that eateth of, shall live for ever; and the Flesh and the Blood of Christ, not only of the Eucharist, but of all the Means of Grace that are afforded to his Members in the Communion of his Body; whereof, as he had reason, he thought the Eucharist to be the principal, to which no excommunicated Person had right.* Not to say that the *Eucharist* might be here particularly mentioned, because those words, *Except ye eat, &c.* have a more clear allusion to the *Eucharist*, than to any other Means. Nor am I alone in this Interpretation of St. Cyprian; † For thus saith *Priorm*, *The Explication of this place is taken from Tertullian, Cap. 6: de Orat. Therefore by desiring daily Bread, we pray for a perpetual continuance in Christ, and so remain undivided from his Body.* Thus also *Rigaltius* upon the place; *The words of God the Father, which Christ in the Flesh brought for our Salvation, are here to be understood.* Therefore all

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that

(m) Cypr. de Orat. Dom. * *Qui corpus ejus attingunt.* † Note in Cypr. Paris.

that time in which Christ lived amongst us in the Body, his Preaching, his Gospel, is the Body and Flesh of Christ. It is the Cross of Christ, 'tis the Blood of Christ. With this Meat and Drink we Christians are nourished to Eternal Life. By which 'tis manifest, that Rigaltius did not understand St. Cyprian in that manner, as to abate at all of his Judgment, that the * spiritual sense of eating and drinking, is to be understood throughout in the 6th of St. John.

(n) St. Basil is another who applies these words to the Sacrament; not where he undertakes to give their proper meaning, but in his *moral* Collections, under the Head of receiving the *Eucharist*; which I do not see but he might do, and yet believe that the Spiritual Sense of eating and drinking *Christ*, was directly intended. For, as I have already told you, the *Eucharist* represents the Death of *Christ*, and our Spiritual feeding thereupon; and these words in St. John signify what the *Eucharist* represents. No wonder therefore if *Christian* Writers, in speaking of the *Eucharist*, produce these words, which have so near an affinity with it. And this I think they may do pertinently enough, without supposing that these Passages in St. John signify the *Eucharist*, because they signify some of the same things which the *Eucharist* signifies.

St. *Augustin* indeed brings forth that saying, *Except ye eat the Flesh, &c.* in his Disputations against the *Pelagians*, supposing there, as it should seem, that it was a direct and proper Command to receive the *Eucharist*, under the penalty of damnation: And I remember, that in one place he urges it for the necessity of *Communicating Infants*. This is so notoriously known, that I shall not turn

* Observ. Galeat. in Cypr. Id. (n) Basil. Moral. Reg. 21.

turn to the places; and though I will not be positive, yet I think he is not clear for this Sense, in any other cause, but that wherein he was engaged against the *Pelagians*. But there is this very great Prejudice against his Authority in this Matter, that elsewhere, *viz.* out of the heat of that Controversy, he gives clearly another sense of these words, and speaks of them as if they were reductive only to the *Eucharist*. Mark therefore what he says; (o) *Therefore by this Meat and Drink, he would have us to understand the Society of his Body and Members, that is, the Holy Church, consisting of his predestinated, and called, and justified, and glorified Saints and Faithful.* And presently after; *The Sacrament of this thing, that is, of the unity of the Body and Blood of Christ, is in some places every day, in other places upon certain days prepared upon the Lord's Table, and received from the Lord's Table; by some to Life, by some to Destruction. But the thing it self, of which it is the Sacrament, is for Life to every Man, for Destruction to no Man, whosoever he be that partakes of it.* By which words it is evident, that *St. Austin* did not here understand, that eating of the Flesh, and drinking of the Blood of *Christ*, to which Salvation is promised; of sacramental eating, but of being incorporated into the Invisible Church of *Christ*: and this, because he says, *The Sacrament*

(o) Hunc itaq; cibum & potum, societatem vult intelligi corporis & membrorum suorum, quod est Sancta Ecclesia in predestinatis & vocatis, & justificatis, & glorificatis Sanctis, & fidelibus ejus. — Hujus rei Sacramentum, id est, unitatis Corporis & Sanguinis Christi, alicubi quotidie, alicubi certis intervallis dictum in Dominicâ Mensâ preparatur, & de Mensâ Dominicâ sumitur quibusdam ad vitam, quibusdam ad exitium. Res vero ipsa cujus Sacramentum est, omni homini ad vitam, nulli ad exitium quicumque ejus particeps fuerit. *Aug. Tract. 26. in Johan.*

ment of this thing may be received to Destruction; and because he expressly says, *That this Meat and Drink is the Society of the Body of Christ, consisting of his predestinated, &c. Members.*

And that therefore he would not have scrupled to interpret eating by believing; since 'tis Faith by which we are united to the Body of Christ, no reasonable Man will question. However, we have his own word for it, who upon that saying of our Saviour, *This is the Work of God, that ye believe on him whom he hath sent*, Goes on thus, *† This therefore is to eat that Food which perisheth not, but endureth to Everlasting Life. To what purpose dost thou make ready thy Teeth and thy Belly? Believe, and thou hast eaten.* Afterwards he puts both together; ** Let him come and believe, and be incorporated, that he may be quickened.*

Which words of his are the more remarkable, because in that place he professedly treats of the Exposition of this Chapter. Where also upon that saying, *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him*, he discourseth thus. (p) *This it is to eat that Food, and drink that Drink, viz. to dwell in Christ, and to have*

† Hoc est ergo manducare cibum, non qui perit, sed qui permanet in vitam æternam. Ut quid paras dentes & ventrem? Crede & manducaſti. *Id. Tract. 25.* * Accedat, credat, incorporetur ut vivificetur. *Id. Tract. 26.*

(p) Hoc est manducare escam illam & illum bibere potum, in Christo manere, & illum manentem in me habere. Ac per hoc, qui non manet in Christo, & in quo Christus non manet, proculdubio nec manducat spiritualiter carnem ejus nec bibit ejus sanguinẽ, licet carnaliter & vilibiliter premat dentibus Sacramentũ Corporis & Sanguinis Christi, sed magis tantæ rei Sacramentum ad judicium sibi manducat & bibit, quia immundus præsumpsit ad Christi accedere Sacramenta, quæ aliquis non digne sumit, nisi qui mundus est, &c. *Tract. 26. in Joh.*

have Christ dwelling in me. And therefore be that dwelleth not in Christ, and in whom Christ dwelleth not, undoubtedly doth not spiritually eat his Flesh, nor drink his Blood, although he doth carnally and visibly press with his Teeth the Sacrament of his Body and Blood; but he rather eats and drinks the Sacrament of so great a thing to his Condemnation; because being impure, he hath presumed to come to Christ's Sacraments, which none worthily receives who is not pure; of which 'tis said, Blessed are the pure in heart, for they shall see God. Whence it is manifest, that in St. Austin's Judgment, to eat the Flesh of Christ, and to drink his Blood, was to eat and drink it Spiritually, so as good and holy Men only do partake thereof, not all that do press the Sacrament thereof with their Teeth. And it is further observable, that if to eat that Food, and drink that Drink, be as St. Austin says, to dwell in Christ, and to have Christ dwell in us; then all holy Persons do constantly eat the Flesh, and drink the Blood of Christ; because they still dwell in Christ, and Christ in them; but they are not always receiving the Sacrament, and therefore St. Austin could not understand these words properly of the Eucharist.

And that these were not sudden Notions of his, appears from this, that we find them elsewhere, and particularly in his Book of the City of God, towards the end; which Book he finished just before his Death. There he hath these words; (q) *For neither are they to be said to eat*

(q) Nec isti ergo dicendi sunt manducare Corpus Christi, quoniam nec in Membris computandi sunt Christi. Ut enim alia taceam, non possunt simul esse, & Membra Christi, & Membra Meretricis. Denique ipse dicens, Qui manducat Carnem meam, & bibit Sanguinem meum, in me manet, & ego in eo: ostendit quid sit non Sacramento tenus, sed.

eat the Body of Christ, because neither are they to be accounted amongst his Members. For to omit other things, they cannot be both the Members of Christ, and the Members of an Harlot. Lastly, himself saying, He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him, sheweth what it is to eat the Body of Christ, and drink his Blood, not by the Sacrament, but verily and indeed; for this is to dwell in Christ, so as that Christ dwelleth in him. For his speaking this, was as if he had said; He that dwelleth not in me, and in whom I dwell not, should not say or think that he eateth my Flesh, or drinketh my Blood. Now the Persons here spoken of, were Christians of vicious Lives, who yet received the Sacrament, and continued in the Communion of the Church to the last. But since St. Austin, denying that they ate the Body of Christ in Truth, even when they received the Sacrament; does also affirm, that Christ spake of receiving his Body in Truth only, when he said, He that eateth my Flesh, &c. it seems evidently to follow, that when St. Austin wrote these Passages, he did not understand those places in St. John of Sacramental Eating. Finally, by comparing this place with the former, it is plain also, that to eat and drink Christ Spiritually, and to eat and drink him in Truth and Reality, was in St. Austin's Judgment all one; and consequently that we may really eat the Flesh of Christ, and drink his Blood, though we do it not corporeally. These Passages of this Father, I have the rather insisted upon, because I have affirmed in the

sed revera Corpus Christi manducare & ejus Sanguinem bibere; hoc est enim in Christo manere, ut in illo maneat & Christus. Sic enim hoc dicit tanquam diceret. Qui non in me manet, & in quo ego non maneo, non se dicat aut existimet manducare Corpus meum, aut bibere Sanguinem meum. *De Civit. Dei. lib. 21. c. 25.*

the Notes, that he would not allow that a wicked Man is, *truly* a partaker of the Body and Blood of *Christ*: which is evident from these Passages, tho I have produced them chiefly to shew what his most deliberate Thoughts were concerning the sense of the sixth Chapter of St. *John*.

But, after all, though I verily think that I could make out a Title to the Consent of *All the Fathers*, with vastly more probability than those who claim it for the other Opinion; yet, suppose that they have these three that are cited last, and as many more as they can name with any colour; What would they get by it, if notwithstanding, these Fathers did not believe that the Natural Flesh of *Christ* was *properly* eaten, and his Blood *properly* drank by the Faithful in the *Eucharist*? What if they believed the Substance of Bread and Wine to remain in the Sacrament, and that *Christ* himself could be fed upon by the Mind only; and therefore that these words themselves, *Except ye eat the Flesh of the Son of Man, &c.* though spoken of the Sacrament, were not properly but figuratively to be understood? If this be so, they have lost their main Cause, and have taken a great deal of pains to be where they were at first; and this Dispute, whether the Church has always understood the *Eucharist* to be directly intended by our Saviour in the mentioned Passages, is lost as to any Advantage that Transubstantiation can get by it.

That the Substance of Bread and Wine remain after Consecration, is manifest from (r) St. *Cyprian*; and that *Christ* is fed upon by the Mind only, from (s) St. *Basil*; to whom I refer you, that I may not be over-tedious; especially since for the present, one Testimony of St. *Augustin* may serve the turn. Observe therefore these words

[c]

(r) Epist. ad Cæciliū.

(s) In Esai. cap. 3.

of his, concerning the Exposition of Scripture-Phrases;
 (r) If the Saying be preceptive, either forbidding a wicked
 Action, or commanding to do that which is good, it is no Fi-
 gurative saying. But if it seems to command any Villany
 or Wickedness, or to forbid what is profitable and good, it is
 Figurative. This saying, *Except ye eat the Flesh of the
 Son of Man, and drink his Blood, ye have no Life in you*;
 seems to command a villainous or wicked Thing. It is there-
 fore a FIGURE, enjoining us to communicate in the Passi-
 on of our Lord, and to lay it up in dear and profitable remem-
 brance, that his Flesh was crucified and wounded for our sakes.
 The vast pains that have been taken to avoid this Testi-
 mony, are a convincing Argument that Prejudice may
 grow to that strength, as to be invincible. You will con-
 fess, I doubt not, that this Passage so plainly shews St. Au-
 gustin's persuasion in this Matter, that as it needs no words
 to illustrate it, so it is capable of no Answer to the purpose.

To come to a conclusion. As I have shewn that several
 Fathers did not understand the mentioned words of our
 Saviour, as spoken of the *Eucharist*; so I could shew, that
 very many Doctors of the Roman Communion have de-
 clared against it; amongst whom Cardinal Cajetan, for
 his singular Merit, and because I have referred to his Rea-
 sons in my Notes, ought to be particularly remembered.
 In his Commentary upon P. 53. *Verily verily I say, &c.*

(r) Si præceptiva est locutio: aut flagitium aut facinus vetans, aut
 beneficentiam jubens non est Figurata. Si autem Flagitium aut Faci-
 nus videtur jubens, aut utilitatem aut beneficentiam vocare Figurata est.
 Nisi manducaveritis, inquit, carnem filii hominis & sanguinem biberi-
 tis, vitam in vobis non habebitis, Facinus vel Flagitium videtur Ju-
 bere, Figura ergo est præcipiens Passionem Domini esse communicandum,
 & suaviter atq; utiliter in memoriâ recondendum, quod caro ejus pro
 nobis crucifixa & vulnerata sit. *De Doctrinâ Christianâ, lib. 3. c. 16.*

he comes to speak of a third Sense, *viz.* of Sacramental eating by worthy Receivers; *And*, says he, *the Sense is this*; Except ye really eat the Flesh of the Son of Man in the Sacrament of the Host, and drink his Blood in the Sacrament of the Chalice, you have no Life in you. So that according to this sense, not only the Sacrament of *Baptism*, but the Sacrament of the *Eucharist* also, *under both kinds* is necessary to Salvation. But the usage of the Church is repugnant to this sense, since she does not give the Communion to Infants at all, nor to the People under both kinds; And not only the Usage, but the Doctrine of the Church too, because she teaches that 'tis sufficient to Salvation, to communicate under the Species of Bread. And tho' this Authority be sufficient to shew that the Text does not deliver a Precept of receiving the Sacrament in both kinds, and consequently that it *does not deliver a Precept of eating and drinking the Sacrament of the Eucharist*; yet the Bohemians—are not satisfied, but produce this Text for themselves against our Usage and Doctrine, saying, that if our Lord had not treated of receiving the Sacrament in these words, he would not have distinguished between *eating* and *drinking*, least of all between eating the *Flesh*, and drinking the *Blood*; but since he so accurately distinguisheth between these things, he insinuates his Discourse to be concerning the reception of the *Eucharist*, &c. But, says the Cardinal, these things are easily thrown off; by observing that in this very Chapter *Jesus* said not long before, *He that cometh to me shall never hunger, and he that believeth in me shall never thirst*. For in these words which, it is plain, do not belong to the Sacrament of the *Eucharist*, our Lord clearly distinguishes *Hunger* from *Thirst*, which is equivalent to his distinction between *eating* and *drinking*. For *Hunger* refers to *eating*, and

“ *Thirst to drinking.* Therefore from the distinction be-
 “ tween eating and drinking, no solid Argument can be
 “ drawn to infer the Discourse to be of the Sacrament of
 “ the *Eucharist*. In like manner the distinction between
 “ *Flesh and Blood*, availeth nothing to their Purpose, but
 “ rather against them; because the *Flesh* is not distin-
 “ guished from the *Blood* after any sort, but only as they
 “ are separated; as *Meat* from *Drink*. But ’tis evident,
 “ that the real separation of the *Flesh* and *Blood* of *Christ*
 “ in the Sacrament is *represented* only; But in the Death of
 “ *Christ* it was actual, and according to the thing it self.
 “ And if it be urged that the *Flesh* and the *Blood* are here
 “ discoursed of under the Notion of *Meat* and *Drink*, and
 “ not according to what they were in *their own Nature*,
 “ and that for this Reason, the Discourse runs upon the
 “ *Flesh* in the Sacrament, and the *Blood* in the Sacrament,
 “ separated one from another. The Answer to this is af-
 “ forded by what has been already said, *viz.* that our
 “ Lord had spoken of himself before, as of one that takes
 “ away Hunger, and of one that takes away Thirst; and
 “ yet ’tis not also inferred from hence, that he spake of
 “ himself as under that *species* of the Sacrament, whereby
 “ he takes away Hunger, and that *species* of the Sacrament
 “ whereby he takes away Thirst. For he discourses of the
 “ *Flesh* and *Blood*, † which were parted at his Death,
 “ as they are to be embraced by this Mind, being the
 “ *Meat and Drink of the Soul*. Because unless our Spirit be
 “ sustained by the Death of *Christ* as by *Meat*, and be
 “ delighted with it as with *Drink*, there is not the Life of
 “ the Spirit in us.

And now, Sir, having given you so large an account of
 this great Man’s Opinion in his own words, I shall content
 my

† Partibus mortis suæ.

my self to say in the general, that if it were needful, others might be produced for the same; even Popes, Cardinals, Bishops, and Doctors, who (as far as I can discern) were for number, as well as quality, not inferior to those who maintained the contrary side before the Council of *Trent*.

Nay, that Council it self would have better informed those that told you, the Church has still understood this part of the Chapter as treating of the *Eucharist*. There were warm Discourses in the *Congregation* between the Divines, concerning the Interpretation of these Passages: But at last it was concluded, neither to affirm nor deny them to be meant of the *Eucharist*; but it was agreed however to deny, that the necessity of communicating in both kinds could be inferred, supposing that the *Eucharist* was meant; that is to say, it was carried by the Majority: And to gratify those that thought it was not meant, it was to be acknowledged that they had Fathers and Doctors of their Opinion. For the Matter, all things considered, was accommodated as well as it could be in these words; (u) *Nor from that Discourse in the 6th of St. John is it rightly gathered, that the Communion of both kinds was enjoined by our Lord; however that Discourse be understood according to the various Interpretations of the Holy Fathers and Doctors.*

I doubt I have said more than enough upon your short intimation of that Pretence, that *the Church* has always interpreted these places of the *Eucharist*. But I hope you will make this construction of it, that I am one of those who bear a due regard to the Authority and Tradition of the Universal Church, as I believe you to be another. For which

(u) Sed neque ex Sermone illo apud Joannem sexto recte colligitur utriusque speciei communionem à Domino Præceptam esse, utcumque juxta varias Sanctorum Patrum & Doctorum Interpretationes intelligatur. *Conc. Trid. Sess. 21. cap. 1.*

which Reason I thought it more needful to remove so great a Prejudice out of your way, as the belief of the foresaid Intimation would have been. And I am confident you now see that in maintaining the *Eucharist* not to be intended by our Saviour in any part of this Chapter, any more than other parts of Christianity, I am not obliged to encounter the Authority of *All* the Antients, or of the *whole* Church; nay, that in this Matter I do not so much as entrench upon the Authority of the Council of *Trent* it self.

Indeed that Council would have me to believe, that not one of the various Interpretations of the Fathers and Doctors, makes against the Communion in one kind. But I hope I may be excused, if I cannot believe that which several Men of high Rank in their own Church were not able to believe.

And as for that Doctrine, that *Christ* is properly eaten in the *Eucharist*, I ought to be excused too, if I can by no means believe it; or else those Fathers must be condemned, who believed the *Capernautes* to be a perverse sort of Men, for turning our Saviour's words in this Chapter, to so inhumane and absurd a sense, as if he had exhorted them to eat a Man's Flesh, according to the propriety of those words. For no Man can say, that this is either inhumane or absurd; who believes the Doctrine of Transubstantiation, and that *Christ* is properly eaten in the *Eucharist*.

So that for what I can see, this Chapter of St. *John*, instead of affording a solid Argument for that Conclusion, when it comes to be well considered upon the Grounds of Reason and Authority, does at last yield a Terrible Objection against it.

I have thought of all these Things, with the liberty of one that loves Truth, not without due regard to the Ancient

cient Doctors of the Church. Our Common Master hath taught me, *to call no Man Master upon Earth*; yet I never refused the help of his *Ministers* to guide me into the knowledge of his Truth: And since I have been able to use that help, I have still valued, in the first place, that assistance which is offered me from the *Primæval Bishops* and *Fathers*. And this liberty I have been encouraged to use in the Church of *England*, not only for judging of Points which she has not determined, but those also which she has. And from the bottom of my Heart I give thanks to Almighty God, that I have had my Education in the Communion of a Church, which at the same time that it prescribes to me a Rule of Doctrine & Worship, does give me full liberty to inquire all manner of ways, whether she has dealt sincerely with me or not. Under the Discipline of so honest a Church, I trust that I have learn'd to be an honest Man. For though I am as confident of the main Question as I desire to be, yet I have, and by the Grace of God always will have, a quiet reserve for better Information: And I shall not count him an Enemy but a Friend, that both can and will discover my Mistakes. For which Reason I have obeyed your Advice, and asked the leave of my Superiors, to let these plain Thoughts go into the World. And I let them go, much rather desiring that they may meet with Contradiction, than Ap- probation in any part, where they ought to be contradicted.

Nay, I will not refuse to make allowance for them who cannot oppose an Adversary without Huffing and Vanity. If I can see that they offer though but a little Reason, I will readily acknowledg it; or if they offer none at all, let them but seem to believe what they say, and they shall not go without a Reply.

As for that sense which I have (not, without good Authority) offered, of those Passages in this Chapter concerning the *Father's drawing*, and *giving* Men to *Christ*; if it does not equally please all Persons, I hope they who are otherwise minded, will not be displeased with me, when I have declared, that I shall no longer care for it, when any Man shall lead my Understanding to a better.

Sir, I have but one thing more to say; Let you and I observe and follow the moral Instructions of this Chapter; which if all would do, I am confident none of us should run into any dangerous Mistake about the meaning of any part of it. Our Lord hath said it; That if *any Man will do his Will, he shall know of the Doctrine whether it be of God*. In paraphrasing our Saviour's Discourses here, I could not but observe how apt it was to infuse a truly wise, honest and godly Temper into the Minds of his Hearers. And therefore for a Conclusion, I added to the Paraphrase, what I thought was a suitable Exhortation; that whilst we may happen to dispute about the sense of some more difficult Passages in this Chapter, we may not forget to make the great Design of it the Subject of our Practice. And so I commend you to the Grace of God, and rest,

Your most, &c.

The

The Sixth Chapter of

St. J O H N.

The Argument.

THis Chapter begins with a Narrative of the miraculous Feeding of Five Thousand in the Wilderness; and consisteth wholly of those Passages that happened upon this occasion. The People were so overjoyed with the Miracle, that they resolved to make Jesus a King; which he avoided, and secretly went to Capernaum. But they not so satisfied, followed him thither the next day; when he took another course to prevent their Design; and that by reproving their worldly-mindedness, and by calling them off from the Cares and Pleasures of this Life, to mind heavenly Things, and everlasting Life; Which so turned their Stomachs against him, that they fell to cavil at his Sayings, and to disparage his Miracles, by setting up the Manna wherewith Moses had fed their Fathers, against his feeding them the day before. Whereupon he inculcated two things upon them with great earnestness: The one was this, That they might gain eternal Life by Him and his Doctrine; which he therefore called the Bread of Life, and the Bread that came down from Heaven; and therefore that it was a vain thing in them to challenge him with Moses's giving their Fathers that Bread from Heaven, which served only to sustain a mortal Life. The other was this, That they had sufficient evidence of his coming from God; but that they believed not,

B

because

because of their worldly Prejudices against him. Whereupon he tells them, that God had committed no other Persons to his effectual care, to convince and save them, but such only who were disposed to receive the Truth by an honest Mind; and that himself was not bound to conquer the obstinacy of unteachable Men. Notwithstanding all which, they proceeded to cavil at his Sayings; and because, in allusion to the Loaves, he had multiplied, and to that Manna which they boasted of, he had called himself the Bread of Life: and in pursuance of such figurative Speeches, he did also express believing in him, and trusting in his Death, &c. by eating his Flesh, and drinking his Blood: They exclaimed against him, as if he had, in the literal sense, offered his Flesh to be eaten; some of his own Disciples also understanding him in that manner. To whom indeed he explained himself; but for all that, upon his free reproof of their insincerity, they left him. And then he proved the constancy of his Twelve Apostles, permitting them also to go, if they were not willing to stay: shewing withal that he understood who were sincere, and who were not.

The Chapter.

V. 1. After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias.

The Paraphrase.

I shall not mention those Miracles which Jesus wrought between the Passover last mentioned, [Ch. 5. v. 1.] and that which was now at hand, [v. 4. of this Ch.] having that only of the Loaves; which though it be reported by all the other Evangelists, yet they have omitted that Discourse upon it which he had with the Jews. The occasion of it was this: He went in a Boat with his Disciples over that part of the Lake of Genesareth in Galilee, which washeth the City Tiberias.

V. 2. And a great multitude followed him, because they saw his Miracles which he did upon them that were diseased.

V. 3. And Jesus went up into a Mountain, and there he sat with his Disciples.

V. 4. And the Passover, a Feast of the Jews, was nigh.

V. 5. When Jesus then lift up his eyes, and saw a great company come to him, he saith unto Philip, Whence shall we buy Bread that these may eat?

V. 6. And thus he said to prove him; for he himself knew what he would do.

V. 7. Philip answered him, Two hundred penny-worth of Bread is not sufficient for them

2. And a great multitude followed him on foot [Mat. 14. 13.] through Tiberias, some of them being diseased Persons, whom he cured in the Desert where they overtook him, [Luke 11. 11.]

3. And he took his Disciples with him to a Mountain in that Desert to instruct them.

4. But the People now hastning from all parts towards Jerusalem, because of the approaching Passover;

5. The Company that came to Jesus in this Desert place, was greatly increased; which he observing, was desired by his Apostles to speak to them to depart, and to provide for themselves: Whereupon he said to Philip; Dost thou think it possible to procure Meat for this Multitude in the Wilderness?

6. (Which he said not that he was at a loss what to do, but to prove the Faith of the Man, who was none of the forwardest to believe.) [Chap. 9. 13.]

7. Philip not expecting a Miracle, answered, All the Stock we have will not buy Bread enough for every one of these so much as to taste a little of.

them, that every one of them may take a little.

V. 8. One of his Disciples, Andrew, Simon Peters brother, saith unto him,

V. 9. There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?

V. 10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand.

V. 11. And Jesus took the loaves, and when he had given thanks, he distributed to the Disciples, and the Disciples to them that were set down, and likewise of the fishes as much as they would.

8, 9. But Andrew presently interposed, saying, That they had five Loaves and two small Fishes; by which he seemed to expect that his Master would do some extraordinary thing, but what he knew not, the Provision being so very little.

10. Then Jesus commanded the Twelve, to dispose the Men in order upon the Grass, of which there was great plenty at that time of the year, [see v. 4.] and so they did, (not distrusting the event) and found the Men to be about five thousand.

11. And when Jesus had blessed the little Food that was there, by thanking the Great Creator and Preserver of all things; he with his own hands delivered so many Portions of it to the Twelve, and commanded them to divide themselves to administer to the Multitude: And the Bread and the Fish were so marvellously encreased as it went through their hands, that every one of that great Company had as much as he desired to eat.

V. 12. *When they were filled, he said unto his Disciples, gather up the fragments that remain that nothing be lost.*

V. 13. *Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.*

V. 14. *Then those men, when they had seen the miracle which Jesus did, said, This is of a truth that Prophet which was to come into the World.*

12, 13. And when they acknowledged that they had eaten enough, he bad the Twelve, gather up the Fragments, &c. And every one of them filled his Basket with what was left; so that there were twelve Baskets full of broken Food, which was an evidence of the unquestionableness of the Miracle, and that no juggle had been put upon the peoples Stomachs, since there remained so much to be seen after they had all eaten.

14. And this Miracle was so plain, every one of them having his belly filled with it; that they called to mind [v. 31.] how Moses gave their Fathers Manna in the Wilderness, and foretold that God would raise up a Prophet like unto him out of their Brethren; and now they concluded that this was that Prophet, and the Person that was to deliver them from the Romans, as Moses delivered their Forefathers from the Egyptians, &c. since he, as well as Moses, could, in the greatest extremity supply them with what Provision they should need.

15. And

V. 15. When Jesus therefore perceived that they would come and take him by force, to make him a King, he departed again into a mountain himself alone.

V. 16. And when Even was now come, his Disciples went down unto the Sea.

V. 17. And entered into a Ship, and went over the Sea, towards Capernaum, and it was now dark, and Jesus was not come to them.

V. 18. And the Sea arose by reason of a great wind that blew.

15. And of this they talked so vehemently, that at last they resolved to make him their King, whether he would or not; which Jesus perceiving, he first sent away his own Disciples, almost forcing them into the Boat that brought them thither, and promised to be with them before they came to the other side, [v. 17. Mark 6. Mat. 14.] And being thus tid of his Disciples, who were pleased with the Resolution of the People, and ready enough to join with them in it, he more easily satisfied and dispersed the Multitude: and so without any Followers he returned to the Mountain to pray by himself.

16. Now it was just about the Evening, when the Disciples came down to the Shore,

17. And entered into the Boat to go over towards Capernaum; but it grew very dark before Jesus came to them.

18. And the Sea also was tempestuous with a contrary Wind, [Mark 6. 48.]

V. 19. So when they had rowed **about five and twenty, or thirty furlongs,** they saw Jesus walking on the Sea, and drawing nigh unto the Ship: and they took him for an Apparition, and were **over-frighted.** But when they knew him, they received him gladly, believing that all things would go well now he was with them; and so it proved; For though they had made so little progress before, yet now the Ship came presently to the place whither it was bound.

V. 22. The day following, which they had fed in the Desert, were not so perfectly dispersed, but that many of them kept together till the day following, and came to the Shore where the Disciples took Ship the evening before; and although they knew there was no other Boat there, when the Disciples went to Sea, but that into which they entred, and that Jesus went up to the Boat, but that his Disciples were gone away alone:

V. 23. (*Howbeit, there came other Boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given Thanks*):

V. 24. *When the people therefore saw that Jesus was not there, neither his Disciples, they also took shipping, and came to Capernaum, seeking for Jesus.*

V. 25. *And when they had found him on the other side of the Sea, they said unto him, Rabbi, when camest thou hither?*

V. 26. *Jesus answered them and said, Verity, verily I say unto you, Ye seek me, not because ye saw the Miracles, but be-*
cause

23. (Though there came other Boats from *Tiberias* afterwards, which these Men found that morning, near the place where the Miracle was wrought):

24. Yet knowing that the Disciples were gone, and not being able to find *Jesus* on that side, they believed he was gone after them, though they knew not how, [v. 25.] And so they resolved to follow the Disciples in those Boats that were newly come from *Tiberias*, hoping to find *Jesus* himself with them at *Capernaum* or *Bethsaida*.

25. And when they found him, they desired to know by what Miracle he got thither so soon, for they knew he went not over with his Disciples, and no other Boat was on the other side to transport him, but those in which they came; and the way by Land, over the Bridg of *Tiberias*, was too far about to get thither in so short a time.

26. But *Jesus*, without satisfying their curiosity in this Matter, turned the Discourse to things of greater moment, and answered them in this manner: I certainly know that ye do not follow me for the true end of those Miracles which I work; which is,

cause ye did eat of the Loaves, and were filled.

V. 27. *Labour not for the meat which perisheth, but for that meat which endureth to everlasting life; which the Son of Man shall give unto you: for him hath God the Father sealed.*

that ye might believe in me, and obtain Everlasting Life; but merely for that present benefit, which you hope to receive by them, as you did yesterday, when you *did eat, &c.*

27. But I had a farther end in feeding your Bodies, which now I require you to mind; and that is, to persuade you not to take so much pains for the prolonging of a Life which will shortly end, as for that Vertue and Knowledg which are the *Food of Souls*, and the means of living happily for ever, when this Life shall be no more. You should follow the Son of Man for such things as these, the Father having shewed him to be the Person who should convey these Blessings to the Souls of Men, and that by those wonderful Works which he hath sent him to do for the relief of their Bodies.

V. 28. *Then said they unto him, What shall we do, that we might work the Works of God?*

28. These Men were so suddenly disgusted with this spiritual Doctrine, that they replied in this manner, We who have the Law of *Moses*, do already know what Works God requires; And canst thou tell us, what will be more pleasing to him than our keeping of the Law?

V. 29. *Jesus answered and said unto them, This is the Work of God, that*

29. *Jesus answered, God hath sent his Son into the World, to reveal a better Doctrine, and to prescribe a better Life than Moses did; And that*

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Work

that ye believe on him whom he hath sent.

V. 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

Work pleasing to God, and necessary to your Salvation, which you must do, is in short this, To believe him whom God hath sent, and to take his Word for your security, in doing all that he requires.

30. But they were so strangely prejudiced against *Jesus*, upon his calling them off from the Cares of this World to a Heavenly Life, and a better Hope, that the late Miracle for which they had so extolled him, [v. 14.] was now in their Opinion nothing at all: And so they replied to him, as if they had said; If thou pretendest to a higher Doctrine than *Moses* taught, why dost not thou shew us equal, if not greater Signs and Wonders than he wrought, that we may see them, and believe thee for their sake? What dost thou perform answerable to such a mighty Faith, as thou requirest of us?

NOTES.

V. 30. This sudden turn of theirs was so strange, that *Crisostom* does not allow those that said this to be the same Persons that were sed in the Wilderness the day before. But I can see no reason for his Opinion; for the *Evangelist* plainly seems to continue the Relation, as of the same Persons; and it is no unusual thing for Men, either to keep or alter their Persuasions, as they are led by their Prejudices and Interests. And our Saviour told those that had been sed in the Wilderness, that they followed him for worldly Advantages, and not for instruction in spiritual and heavenly Matters, v. 26. So that finding themselves disappointed, it was not unlikely that they would fall in their opinion of

of him. To which we may add, that one main Design of his following Discourse was to shew, that external Evidence was not sufficient to create Faith, without the inward preparation of a sincere and honest Mind : Which was very pertinent to the Case of those Men who were made confident that *Jesus was that Prophet*, by the late Miracle, till they found that his Doctrine was contrary to their worldly Affections. For which reasons, I have chose to continue the Discourse in the Paraphrase, as the Text seems to direct, *i. e.* between *Jesus* and the same Persons that spake to him, *v. 25.* rather than to substitute other Speakers, for which there is neither Authority of the Text, nor any need upon the account of avoiding inconvenience.

V. 31. *Our Fathers did eat Manna in the Desert; as it is written, He gave them Bread from Heaven, to eat.*

31. 'Tis true, that in our need thou gavest us Bread to eat, making five Loaves to serve above five thousand of us. But what was this to *Moses's* feeding our Fathers in the Desert, who were vastly many more, and this for forty Years, with *Manna* also, which was not earthly Food, such as we ate yesterday, but *Bread from Heaven*, as we are taught in *Psalms 78. 25.*

V. 32. *Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that Bread from Heaven; but my Father giveth you the true Bread from Heaven.*

32. Now the Reply that *Jesus* made to this, supposed that these Men wanted not evidence of his coming from God; and that they ought not to compare the *Manna* which their Fathers ate, with the Bread that he had given them the day before, but rather with that inestimable Blessing which God had now bestowed upon them, in giving his own Son for the Life of the World : And in this he pursued his constant Design, of taking off their Affections from Worldly, and

and directing them to Heavenly Things. For he answered them to this effect; Whereas you magnify *Moses* for giving your Fathers *Bread from Heaven*, I tell you, it came not from *that Heaven* which is the place of Immortality, but only from *that Region of the Air*; which, though it be also called *Heaven*, shall at last perish with the Earth. But now God offereth unto you, that which, in the most excellent sense, is *Heavenly Bread*, and which indeed comes from the place where his Majesty dwelleth.

V. 33. *For the Bread of God is he that cometh down from Heaven, and giveth life unto the World.*

33. Whereas also you extol *Moses* for preserving the Lives of your Fathers in the Wilderness, so long as he did: you may consider it was but a *short Life* at longest, which that *Bread* served to sustain. But he whom God hath now sent from Heaven, is indeed, and desires therefore to be called the *True Bread*, because he can preserve you to *Eternal Life*. And lastly, the *Bread* which *Moses* gave your Fathers, did indeed serve a great many; yet they were but a *very few* in comparison, for that which I speak of, is sufficient to give *Eternal Life* to the *whole World*.

34. They

V. 34. *Then said they unto him, Lord, evermore give us this Bread.* 34. They replied hereupon; We desire no other Bread than this which thou so highly magnifiest, give us but such Bread always as this, and without all question we shall believe thee.

V. 34. They are still the same Persons that speak, for there is yet no reason to suppose the contrary. And by this saying, it seems they understood *Jesus* as if he had spoken to them of Bread from Heaven, in the literal and gross sense, and by giving that to'em, from day to day, had promised to make them live for ever: So that from his last words, they seemed to conceive some better hope of him again, and that he would go on to fill their Bellies every day. Therefore they spake to him now with more respect. So hard it was even for *Jesus* to bring them to any understanding, or sense of things that concerned their Minds, though he would lead them thereunto, by allusion to things grateful to their Senses. And this indeed was the general temper of the *Jews* in our Saviour's days, who were also in this respect rather worse than their Forefathers. It was just such another Answer that the *Samaritan* Woman made to a like Speech of our Lord, as you may see *Ch.* 4. 3, 13, 14, 15.

V. 35. *And Jesus said unto them, I am the Bread of Life: He that cometh to me, shall never hunger; and he that believeth in me, shall never thirst.* 35. *Jesus* answered, If you understand me aright, you have your wish. I do not now discourse of those Signs which you desire to see, before you believe; (for you have already had Signs in abundance) but of the far greater Benefits which you will gain by believing in me, than your Fathers had from *Moses*. I tell you therefore, that I am the Bread of Everlasting Life: And he that believeth in me, and submitteth to my Doctrine, hath the Bread and Water of Life, and shall hunger and thirst no more;

more; for he shall need no other means of obtaining Everlasting Life, than to become my Disciple.

V. 36. *But I said unto you, that ye also have seen me, and believe not.*

36. Do not think that I take that for granted which I ought to prove, for you have already seen enough to convince you that I speak the Truth. But as I told you before, (*ver. 26.*) Signs and Miracles will not work true Faith in you, so long as you follow me for Temporal Benefits, and have not learned to prefer Spiritual good Things, and Everlasting Life, above Meat and Drink, and all the Enjoyments of this World whatsoever.

V. 36. These Persons, of whom our Lord said that they *believed not*, were those very Men, who the day before having *seen the Miracle which he did*, said, *This is of a truth that Prophet that should come into the World*: Whereby it should seem that then they believed, but that their Minds were now changed, tho upon no other reason, than that they now perceived his great Design was, to feed their Minds with good Doctrine, and not to pamper their Bodies. Which is a plain Instance, how great an hindrance worldly-mindedness is to True Faith, since in this Case, the same Evidence which convinced these Men, while they took our Saviour to be a Benefactor to their Bodies, had lost all its force with them, when they once perceived that his great Business was, to save their Souls. Some also of our Lord's Disciples were of this disposition; and it had the same effect upon them, as you may see *v. 64.*

V. 37. *All that the Father giveth me, shall come to me; and him that cometh to me, I will*

37. So that the reason why you believe me not, is because you are not prepared by a good and honest Heart to receive the Truth. And now I tell you, that the Father, who would have

will in no wise cast out. have all to be saved, does not expect that I should give a good account of any other Persons, but such as are of a towardly and teachable disposition. These he hath committed to my special care; and they will learn of me, and not one of them shall want means requisite for his Conviction and Instruction. But though I came to save the World, (v. 51.) I am not bound to bring those to Faith and to Salvation, that obstinately set themselves against all that Evidence which is sufficient for honest Minds.

V. 37. It seems very reasonable to interpret these Phrases of the Fathers, *giving some to Christ*, and *drawing them*, by what our Lord said, v. 26. that these Men followed him, *because they did eat of the Loaves*; i. e. not from a sincere desire of learning the Truth, and attaining Eternal Life, but for worldly Ends: For on the one side, the Lusts of these Men were the cause of their unbelief; on the other side, our Saviour says, that all who are given and drawn by the Father, would believe and become his Disciples, and none else: Therefore the Father *gives* those only to *Christ*, who are prepared by an honest Heart, and willingness to learn. The Phrase is an allusion to what is often seen amongst us, i. e. to a Man's committing the care of educating a hopeful and promising Child, to a wise and skilful Master, with the expectation of having a good account of him at last. Not but that these Expressions also imply the *preparations of the Heart to be from the Lord*: Neither does this hinder, but that our Lord must be understood to have done what was fit to prepare those whom he found so averse as these Men were. [See Notes on v. 45.] But the meaning is, that if Men obstinately persisted in their sensual and worldly Prejudices against the Truth, God had provided no Remedy for such Men. And therefore, as St. Chrysostom shews, we must not argue in this manner. If every one whom the Father draweth, or giveth, cometh to Christ, and none else; then those whom the Father giveth not, are dis-
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charged of all Fault, and cannot justly be accused. For, says he, these are vain words and mere pretences; since the free choice of our own Wills must go to the effecting of this Matter: For to be taught, and to believe, depends much upon our own chusing.

V. 38. For I came down from Heaven, not to do my own Will, but the Will of him that sent me.

38. For in this Matter, as well as in all others, I do what is as much the Father's Will, as my own. And I came from Heaven to do it, and cannot depart from it. Observe therefore what I say.

V. 39. And this is the Fathers Will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

39. It was his pleasure to commit to my care, all Persons of honest and well-disposed Minds, that not one of them should be lost, but that I should do all things which would bring them to Faith and Repentance, and should take care of their Salvation from the First to the Last; even till I shall raise them from the Dead at the last Day.

V. 39. Although the Wicked shall be raised up at the last day, by the Power of Jesus, as well as the Just, yet when the Resurrection is simply mentioned, it is commonly understood of the Resurrection to Eternal Life, i. e. the Resurrection of the Just. And by speaking of this Resurrection at the last Day, our Lord did now put them out of doubt, that he meant not to pamper their Bodies, and to take care for their Pleasures in this Life; but that he spake to them of a better Life after this, and the means of attaining it.

V. 40. And this is the Will of him that sent me, that every one which seeth

40. For it was his Decree also, that every one who seeing the Works that I do, (v. 36.) and attentively considering the Evidence, whereby it appears

seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

seems that I came from God, does thereupon believe and follow my Doctrine; that he, I say, should have Everlasting Life, and that I should for that end raise him up at the last Day. Now as my Father doth not expect that I should save any but those that believe and obey the Gospel; so neither doth he expect that I should bring any to Faith, but those that are of teachable-dispositions. But if Men obstinately set themselves to oppose all means of Conviction and Reformation, it was no part of the trust committed to me by the Father, to reclaim them notwithstanding their incorrigibleness.

V. 40. To *see Jesus*, signifies the same that it does v. 36, i. e. seeing his Miracles, and all other Testimonies of a Divine Authority that were discernible in him: Only *θεωρεῖν* seems to note an attentive consideration of them, which is proper to ingenuous and honest Men, and will certainly produce Faith. Whereas *εἰδέναι*, v. 36. may signify that careless and superficial sight of his Works, proper to those Men in whom prejudice so prevailed, that they *saw*, and yet *believed not*. Now that our Saviour does here, and elsewhere, repeat his Doctrine concerning that *inward* Work of God, viz. an honest and godly disposition, is an Argument that he laid great stress upon it; and that indeed this was the main thing they were to take pains with themselves about. For the *outward* evidence was given them whether they would or not; but the *inward Preparation*, without which the *outward Evidence* would do them no good at all, must in some part be their own Work as well as God's; which was plain, from *Christ's* speaking to them so much about it as he did. For if it was not their own fault that they were not inwardly prepared; and if it was impossible for them to do any thing considerable towards it, his reproof had seemed

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something unreasonable and unjust ; and if they had so understood it, they had not been wanting to tell him so.

V. 41. *The Jews then murmured at him, because he said, I am the Bread which came down from Heaven.*

41. But the People were by no means pleased with what Jesus said ; for they expected he would give them Bread from Heaven, as Moses had done for their Fathers, (v. 34.) but now they plainly perceived, that by the Bread of Life coming down from Heaven, which he spake of, he meant Himself and his Doctrine, (v. 35.) and that instead of feeding their Bodies, he promised them Everlasting Life ; which they were not greatly concerned about. And upon this disappointment, they again set themselves to disparage him all they could.

V. 42. *And they said, Is not this Jesus the son of Joseph, whose Father and Mother we know ? how is it then that he saith, I came down from Heaven ?*

42. And said one to another, Why does this Man, whom we know to be the Son of Joseph and Mary, pretend such high Things of himself ? How could he come from Heaven, who was born into this World as other Men are, and in as mean Circumstances as the most ?

V. 43. *Jesus therefore answered and said unto them, Murmure not*

43. To these Cavils Jesus answered, Do not lose time, by raising difficulties about my Person and Doctrine ; There is another Work that lies

not among your selves. lies upon your hands, which is at present more seasonable and necessary for you, than to strain for Objections against what I say, and that is, to mend your Tempers; to shake off your worldly Spirits; to make eternal Life your End, and sincerely to desire the knowledg of that Way which leads to it.

V. 44. *No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.*

44. For if you are not thus qualified, all my Sayings and Works will never convince you of the Truth: For the Father did not send me into the World with any other Charge, than that I should do what is abundantly sufficient to save Men of plain Honesty, and sincere Intention; which Dispositions therefore you should endeavour after; and if by the Grace of God you obtain them, then you will readily understand and imbrace the Truth. But till then you do but entangle your selves to no purpose: And therefore I advise you to leave off objecting and disputing, till you have learnt plain Duties, and to become honest Men. And I tell you again, I will take care that no such Persons shall want abundant means of Conviction and Salvation, but they shall be my peculiar charge, from the time that they are so disposed, till I shall raise them up at the last Day.

V. 44. *St. Chrysostom* observes, that upon this saying the *Manichees* confidently affirmed, that nothing was in our own power: For, said they, *If a Man comes to him, what needs he to be drawn?* But, says he, *this does not take away all power over our own Actions, but rather shews that we stand in need of God's help, and that not every negligent Person, but he that takes great pains with himself, will come to Christ.* The true sense of this Verse, is more largely expressed in the Paraphrase, and in Notes upon V. 37.

V. 45. *It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

45. And these Admonitions I give you, are warranted by the *Prophets*, who have foretold, that when the Kingdom of *Christ* shall begin to be established upon the Earth, Men shall not want any reasonable means of conviction for the saving of their Souls, because God will then vouchsafe to appear more remarkably to instruct Men, than ever he did since the World began: And therefore if any Man remains in Unbelief, or refuses to obey, it cannot be for want of means to make him wise unto Salvation, but for want of an humble and an honest Mind, and a sincere Intention, without which God's speaking to Men, by his own Son, will have no success upon them, but leave them as bad as they were before. But because God is a Master in whom nothing can be wanting to instruct; every one that desireth to know the Truth, and to be saved, will submit to the Doctrine of his Son, and become his Disciple.

V. 45.

V. 45. The 54th Chapter of *Isaiah*, containeth a Description of God's gracious Care and Providence over his Church; one Instance whereof, v. 33. is this; *And all thy Children shall be taught of God.* Which must needs imply these two things: 1. That God would reveal that Truth which the Church should profess; And this was eminently done by the Son of God himself coming down from Heaven to make it known, and by the Holy Ghost inspiring the Apostles afterwards. 2. That God would abundantly satisfy Men by Divine Testimonies, that he had sent his Son into the World for that purpose. For these Reasons, all that believe in *Christ*, are *taught of God*. Now the force of our Saviour's Argument, from this Prediction, lies in this: If God hath promised to reveal to Men the knowledge of saving Truth, and to convince them that he doth reveal it; then no Man to whom this Revelation is made, shall want sufficient means of Instruction and Conviction: and consequently, every Man that is not under the power of worldly Lusts and Interests, will be effectually wrought upon by them. And this freedom from such Prejudices, our Lord here calls *hearing and learning* of the Father, which is the same with being *given or drawn to Christ*, (the Phrase used before); and this intimates that it is something we do towards the preparing our selves; and that we may also hinder it: For Hearing and Learning, are voluntary Actions. A Man may stop his Ears against Instruction, and alienate his Mind from what is suggested to him: Therefore something Men may do to attain that honest Heart which the Divine Inspiration worketh: They may also quench this Work of the Holy Spirit. The meaning of the whole is, as if our Lord had said; You must have God for your Master, before you can be the Disciples of the Son: You must be prepared by those qualities, which there is no need of a new Revelation to teach you, before you are fit to receive that Doctrine which the Son brings. And now it is plain, that these very Speeches and Reasonings of our Saviour, tended to prepare them for Conviction and Faith: For by shewing them the great need of a teachable Spirit in hearing and learning of God; and what Blessings the want of this Disposition would bereave them of, and by repeating and inculcating upon them, that great Concernment of the Resurrection at the last Day; he did what was most proper in it self to dispose them to a better Mind, to weaken their Prejudices, and to make them attend to those Testimonies of his coming from God, which they had already seen,

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instead of desiring more Signs, which in the temper they were in at present, would have done them no good if they had been granted.

V. 46. *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*

46. The meaning of which Scriptures is not, that any Man shall be immediately taught by the Father: For the Will of the Father is not thus to be manifested to any of you, it being the Privilege of the only begotten Son, intimately to know his Mind, without the mediation of any other Person, [Ch. I. v. 18.]

V. 47. *Verily I say unto you, He that believeth on me hath everlasting life.*

47. Take notice therefore of what I say, The Will of my Father, which by me he makes known to you, is this, that he who receiveth my Doctrine, firmly believing it; and submitting his Heart and Soul to it, shall as surely obtain Everlasting Life, as if he were possess of it already.

V. 47. This saying of our Saviour, explains all that he says about the necessity of eating, &c. shewing clearly, that he meant the believing of his Doctrine, and being conformed to it in Heart and Life. For if he that believeth, shall obtain Everlasting Life; then he eateth Christ, according to his meaning in this Chapter, that believeth in him.

V. 48. *I am that Bread of Life.*

48. And therefore, as I told you before, you are to look upon me as the True Bread of Life, whereof I have been speaking to you; for I came down from Heaven to guide you to Everlasting Life.

V. 48. Here

V. 48. Here our Lord calleth himself *Bread* again, thereby implying what he afterwards expressed, that he is to be *eaten*. Now most certainly we are in such a sense to *eat* Christ, as that is wherein he is Bread. But no Man will say, that *Jesus* was, or can be properly *Bread*; therefore it is not eating him literally and properly that can be here meant, but only believing on him, which is by the same Figure called *eating*, whereby he called himself *Bread*.

V. 49. *Your Fathers did eat Manna in the wilderness, and are dead.*

49. Which should make you concerned to attend my Instructions, instead of desiring such Bread as *Moses* gave your Fathers in the Wilderness, which served only to sustain a short life in this World, for they are long since dead that ate it, [v. 31, 34.]

V. 50. *This is the Bread which cometh down from Heaven, that a man may eat thereof, and not die.*

50. But I bring you Food from Heaven, which whosoever eateth, it shall preserve him to everlasting Life: For I bring you a Doctrine, the belief and obedience whereof, will avail to your Salvation; and I who bring it, am come with the highest Authority to require your Faith, and with Divine Testimonies of my Authority to justify your Faith; so that nothing is wanting to secure your Salvation, but forwardness on your own parts to eat this Heavenly Food that I invite you to feast upon, now that it is brought down to you from Heaven, and is as near you, as that Bread wherewith I fed you yesterday in the Wilderness. Nothing is wanting, I say, but that you would think who it is that God hath sent to you, and of how

how great concern to your Souls that Message is which I bring you from Heaven, and how abundantly God hath testified that I am come from him to give you Everlasting Life: and that considering these things, you would do like reasonable Men, believe what I say, and receive my Doctrine into your very Hearts and Souls, and give thanks to God for his unspeakable Gift.

V. 50. This is the first place where our Saviour, in pursuance of that Figure of calling himself *Bread*, expresseth believing in him, [v. 35, 47.] by eating him. In the 35th vers. where he also calls himself the *Bread of Life*, he did not pursue the Figure throughout, by saying, *he that eateth me*, but *he that cometh to me*, i. e. who is my Disciple, *shall never hunger*; and, *he that believeth on me*, (not *he that drinketh me*) *shall never thirst*: Which makes it very plain, that by eating, here we are to understand believing; not a corporal, but a spiritual Action. And because it does not yet appear that he limits the Object of believing, we are therefore to understand him as speaking of the necessity of receiving his whole Doctrine, and submitting to it in Heart and Life; which whosoever does, shall not die, but live eternally.

V. 51. *I am the living Bread, which came down from Heaven: If any man Eat of this Bread, he shall live for ever: and the Bread that I will give, is my Flesh, which I will give*

51. And when I tell you, that *I am the living Bread which came down from Heaven*, and *which he that eateth of, shall live for ever*; as you are to understand this with respect to all that Doctrine which I deliver, so especially with respect to that part of it, that *I am come into the World, to lay down my Life for the Salvation of Mankind*. And as I came for this end,

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*give for the Life
of the World.*

so I will give my Body to the Death, for the Life of the World; which is an infinitely greater Benefit, than either your Fathers received from *Moses*, when he gave them *Manna* to eat; or than you received from me yesterday, when you were filled with that Provision I made for your Bodies.

V. 51. Without doing great violence to our Saviour's words in this place, they cannot be so understood, as if he promised to turn Bread into his Flesh, for the Life of the World; as they must suppose, who would ground the Roman Doctrine of Transubstantiation upon this place. For if some such Change were here to be understood, it must be quite contrary, viz. a change of his *Flesh* into *Bread*; inasmuch as he calls himself *the living Bread*, and says, That *the Bread which he would give was his Flesh, that he would give for the Life of the World*. If therefore it be insisted upon, that the words are to be properly understood; and that therefore a change must be supposed, of one Substance into another, it must not be of *Bread* into the substance of *Christ's Flesh*, but of *Christ's Flesh* into the substance of *Bread*: which Interpretation I think no Body has ever yet been so unreasonable as to contend for. What account therefore is to be given of these words, but this, That our Saviour having hitherto pursued a figurative way of speaking, upon the occasion so often mentioned, went on in the same way of expression, to lay before them that principal Doctrine of the Gospel, that *Christ* was to die for the Salvation of Mankind: which is the plain sense of *giving his Flesh to be Bread for us*: For he *gave his Flesh for the Life of the World*, when he gave himself to the Death for us all: And his *Flesh so given*, is *Bread* to us, because his *Death* is the means of our *living* for ever.

And whereas *Christ* mentioned the giving of his *Flesh for the Life of the World*, as a future Thing; and likewise the *giving of his Flesh to be Bread*; it does not follow, that because the former was to be performed upon the Cross only, therefore the latter was to be performed only in the *Eucharist*. This, I say, does not follow, unless it could be proved that he promised, in those words, to give us his natural Flesh to be eaten properly in the *Eucharist*; which I have shewn is impossible

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to be proved from hence. Still therefore we are to understand, not a *corporal*, but a *spiritual* eating: And whereas our Saviour said, *The Bread which I will give is my Flesh, which I will give for the Life of the World*; the meaning is this, that his Flesh shall be given for the Life of the World, *once for all*; but the Spiritual Food, or Nourishment, which his Flesh so given should afford, would be *given evermore*, not only in the *Eucharist*, but in the whole ministration of the Gospel; which holds forth the Death of *Christ* to be believed, and offers the blessed Fruits and Advantages thereof to all that are disposed to partake of them.

It is also objected against this Interpretation, That if the Doctrine of our Lord's Passion, and the believing of it, be here meant; no reason can be given, why our Saviour should speak in the Future Tense, *The Bread which I will give, is my Flesh*: Since this Spiritual Food was no less given before the Incarnation and Passion of *Christ*, than afterward; For the *Patriarchs* lived, and were nourished by Faith. And therefore if spiritual eating be only intended, *Christ* seemed to promise a new thing, which yet he had given of old: So that his Promise is to be understood, of giving his natural Flesh to be eaten, which was never done before the *Eucharist*. This is the Objection: And a very strange one it must needs be to him that shall consider, 1. That our Saviour speaketh in the Future Tense, to the Woman of *Samaria*, where yet the Expression is acknowledged to be Figurative, and the meaning of it to be *believing*: *Whoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, [&c.] shall be in him a Well, &c.* Now would not this be rare arguing, Our Lord says, *I will give Water*: Therefore he promised something that he had never given before; therefore spiritual drinking, or *believing*, is not meant, because the *Patriarchs* *believed* of old, therefore the Promise is to be taken literally and properly? And yet this is that very Argument to prove the literal sense in this *ver.* But then, 2. our Lord speaks of the necessity of present eating his Flesh, and drinking his Blood, in the 53d and 54th Verses. And therefore the Argument from the Future Tense, to prove that he spake properly of the *Eucharist*, is Insufficient. 3. Supposing that all had been future, and that something was promised, more than had been formerly given; yet it follows not that *Christ* spake properly of the *Eucharist*, much less of giving his Flesh properly to be eaten there. For although the Fathers believed of old, yet the Doctrine of the Pas-

sion

sion was never clearly understood by the Faithful before our Saviour's Time, no nor as yet by his own Disciples. Our Saviour did now and then mention it, and here he gave them some intimations of it; which they understood not then so well as they did afterwards. [See Note on V. 53.] Himself said to them; *Many Prophets and righteous Men have desired to see those things that ye have seen, and have not seen them; and to hear those things that ye hear, and have not heard them,* Matth. 13. 17. And yet his Disciples hitherto had attained to a very imperfect knowledge of *Christianity*, to what they had afterwards. Although therefore the good Men of old were justified by Faith, and saw the Promises afar off, and had some general intimations of the Gospel; yet whether the particular Objects of our Faith, were not a *new* thing worthy of *Christ's* Promise, I leave indifferent Men to judge.

Lastly. It has been said, That the Natural Flesh of *Christ* was to be *given*, or offered upon the Cross substantially or properly *for the Life of the World*, and therefore the same Flesh was to be given with the same propriety, to be *Bread* for us, and to be eaten by us, *viz.* in the *Eucharist*. To which I Answer, 1. as before, That this arguing will conclude more than they desire who urge it. For if the former Clause is to be understood in the same strictness and propriety of words with the latter Clause, then the Flesh of *Christ* was to become *Bread* properly. For he said, *The Bread which I will give, is my Flesh*. But, 2. it is much more reasonable to understand the *giving of his Flesh to be Bread*, according to the meaning of this kind of Expressions throughout the whole Discourse: And our Adversaries do acknowledge, that those Passages, *I am the Bread of Life; He that eateth of this Bread, shall live for ever*; that is, all of this kind, from Vers. 32. to this very Clause in Vers. 51. are to be understood of spiritual eating, *i. e.* of believing. Since therefore our Saviour gave no manner of intimation that he changed his stile, there is more reason to interpret those words, of *giving his Flesh to be Bread*, and of *eating his Flesh*, and *drinking his Blood*, in a sense agreeable to that wherein *eating Him* is to be understood all along before, than to understand them properly, that is to say, of *bodily eating*; although it is the Flesh of *Christ* which is given to be eaten, that Flesh which was substantially and properly given for the *Life of the World*.

V. 52. *The Jews therefore strove amongst themselves, saying, How can this Man give us his Flesh to eat?*

52. Upon this the *Jews* disputed against him afresh, the greater part of them taking his last words in a gross sense, as if he had promised to give them his *Flesh* to eat with their *Teeth*, and to swallow it down their *Throats*, as their *Forefathers* had eaten *Manna*, and as they had eaten in the *Wilderness* the day before. And upon this advantage which they thought they had against him, they exclaimed as if he had spoken absurdly and inhumanely, and taught his *Disciples* to devour *Man's Flesh*.

V. 53. *Then Jesus said unto them, Verily verily I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no life in you.*

53. But notwithstanding this perverse construction of his words, *Jesus* did not think fit to deliver his meaning in such proper Expressions as might avoid all the Cavils of these unreasonable Men, but deferring for a while a further explication of himself, he vehemently repeated his Doctrine, under such Expressions and figurative Speeches, as they had hitherto given him just occasion to use; only to signify that he was to die a violent and bloody Death for the Salvation of Mankind: to that Expression of *eating his Flesh*, he added another, of *drinking his Blood*; affirming, that except they did this, they must not expect *Eternal Life*. As if he

he had said, "Except ye believe the Merit of that Sacrifice which I shall offer for the Sins of the World, and own me for your Saviour, in dying a painful and ignominious Death for your sakes, and learn Charity, and Patience, and Humility, and resignation to the Will of God, by my Sufferings, ye have not Spiritual, nor shall have Eternal Life.

V. 53. If it be asked, Why our Saviour still persisted in a figurative and allusive way of Expression, although he saw their gross, and perhaps wilful mistake of his former words? [v. 52.] It may be answered, That he knew good reason for it, though the Reason be not left upon Record. However, a probable conjecture ought to suffice in such a Case as this, where the Objection is, That no account can be given of it. I answer therefore, That our Lord did not think fit to foretel the ignominious Death he was to suffer upon the Cross, so publicly as he foretold his Resurrection. Sometimes he told his Disciples that he was *to suffer, and be killed*, [Matth. 16.]; but to others he intimated it obscurely, with intention that they might afterwards remember what he said, rather than that they should understand it presently. But neither to the Multitude, nor to his Disciples, did he clearly signify the *Reasons* and *Ends* of his Passion; this seeming to be one of those things that they *could not bear now*, but which the Comforter should reveal to them afterward. It may therefore be said, That our Lord did not deliver the Doctrine concerning the Death he was to suffer, and the blessed Fruits thereof to all Believers, in such-like plain words and expressions, as I have endeavoured to use in the Paraphrase, because he used to conceal the former from the People, and reserve the clear manifestation of the latter, till after his Resurrection and Ascension, when these Sayings would be *brought to remembrance*, and better understood than they were at first. But one may ask, Why did he not at least tell these Men, that these were *still* but Expressions of *spiritual* things, by way of *allusion* to things *sensible*? To which I answer, That he did thus explain himself to his Disciples presently after, and that upon occasion of this gross Mistake, [See V. 62, 63.] and nothing

thing appears to the contrary, but that this Explication was made in the *Synagogue*, in the hearing of all. But whether it was so or not, 'tis sufficient for us that he explained himself as he did to the Disciples.

In the mean time, Cardinal *Cajetan's* Argument, that this place cannot be understood of the *Eucharist*, because then it would infer a necessity of the Peoples receiving the *Cup*, is an Argument *ad Homines*, plain and strong. Neither is it to be avoided, by pretending that *Christ* does not speak of the *Species* either of Bread or Wine, but of the *Things* contained under them; and therefore that because *whole Christ* is contained under *one kind*, the Condition of Eternal Life is fulfilled, by receiving him under *either Kind*: For they that receive him under the *Species* of a Wafer, or a morsel of Bread only, which is to be eaten, cannot with any modesty be said to *drink* his Blood; which is yet made as necessary as *eating* his Flesh. We grant, that *eating* and *drinking* being taken as figurative Expressions, do signify the same thing, *viz.* *believing*; and we say, that *believing*, when 'tis expressed by *eating* his Flesh, and *drinking* his Blood, refers to that particular Object of Faith, the Death of *Christ*, signified by the separate mention of his *Body* and *Blood*. But *eating* and *drinking* being taken properly, do not signify the same thing. If therefore our Saviour is to be understood properly, of receiving him in the *Eucharist*, by eating his Flesh, and drinking his Blood: The words are plain, beyond all dispute, that he is to be received by *drinking his Blood* there, as well as by *eating his Flesh*: which since the Church of *Rome* denies to the Laity; the Cardinal had good reason not to understand these words of the *Eucharist*, being concerned, as he was, to make the best of all those Usages which he found in his Church. And yet I doubt this great Man hath not quite delivered that Church from all the Reproof this very Text has for their Half-Communion. For although these words are not to be understood properly of the *Eucharist*; yet, I think, what *Grotius* says, cannot be reasonably denied, *viz.* that here is a *Tacit Allusion to the Eucharist*. And if that be true, the Text even thus taken, will condemn their withholding the Cup from the Laity. For the Allusion must consist in this, that, as according to the institution of the *Eucharist*, the Holy Bread, and Cup, were *separately* taken to shew forth the violent death of *Christ*; so in these words of *eating his Flesh*, and *drinking his Blood*, the believing of his meritorious Death, and following the example of his Patience, &c. is expressed by the *separate* mention of his *Flesh* and *Blood*, and

and therefore of *eating* the one, and *drinking* the other. Which allusion is so apt, that I should not wonder, if it inclines those that inquire no further, to believe that our Saviour here speaks of the *Eucharist*. But since the separate taking of the Holy Bread, and the Holy Cup in the *Eucharist* on the one side, and the separate mention of his *Flesh* and *Blood* on the other, is that in which the Allusion consists, it is utterly destroyed by the pretended *Concomitance*, i. e. by giving the Body and Blood, not as separated, but as united; or by giving the Body and Blood to be eaten; not the *Flesh* to be eaten, and the *Blood* to be drunk. In short, as our Saviour did Sacramentally represent his Death, by taking the Holy Bread, and the Holy Cup, separately, and giving them separately; so he did in words, alluding to that Sacrament, represent the same Death, i. e. by the distinct mention of his *Flesh* and his *Blood*; and he represented also the necessity of Faith in his Death, under the distinct Expressions of eating his *Flesh*, and drinking his *Blood*. And therefore they who in the *Eucharist* pretend to give both Kinds in one, destroy the reason why these words allude to the *Eucharist*. But if they say, that our Saviour here speaks properly of the *Eucharist*, nothing can be more evident, than that they openly condemn themselves, in denying that to the People, which, as they say, he required in *proper* and express Terms, and that is, the *drinking* of his *Blood*.

And in truth, they destroy the significancy of the Sacrament, which is no otherwise a Representation of our Lord's Death, than as it represents the separation of his *Flesh* and *Blood*. And then I desire them to tell me, how they can be said to commemorate the Death of *Christ*, by receiving a Sacrament that shews forth the separation of his Body and Blood, who do not receive them separated, but united? St. Paul concluding the End of the Sacrament, from the Institution of it, said, *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come*: The Reason whereof is exceeding plain, viz. because the separation of the Blood from the Body, is *shewn*, by the distinct taking of the Bread and the Cup, to eat the one, and drink the other. But this Reason is so confounded by the *Half-Communion*, and the Doctrine of *Concomitance*, that the Institution is not only contradicted, but, I fear, the Sacrament is denied to them that receive one Kind only; and that they have not so much as an *Half-Communion*, inasmuch as they do not receive a Sacrament that shews the Death of *Christ*.

V. 54. *Whoso*

V. 54. *Who eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last day.*

54. "But he that is so far from rejecting me, and being offended at me, because of that painful Death which I am to suffer, that he doth, on the other hand, receive all that Divine Instruction which it does afford, and turns it into spiritual Nourishment, by learning the high displeasure of God against Sin, and his infinite Love to Mankind; and the vanity of this World, and the worth of his own Soul, and the necessity of Repentance, and of a Godly Life; my Death shall be to him a means of that Eternal Life, to which I shall raise him at the last day; and this as certainly, as if he were now in *actual possession* of it.

V. 54. Because our Lord continues in his Speech, to make a separate mention of his Flesh and Blood; it follows, that he still speaks of his Death, and the particular Doctrine concerning his Death, which would be entertained with the greatest difficulty, *viz.* that *he was a Sacrifice for the Sins of the World; and therefore a Saviour, because crucified, &c.* The lively belief whereof is, that which our Lord means by *eating his Flesh, and drinking his Blood*; and not eating and drinking the *Sacrament* of his Body and Blood; which a Man may do to his condemnation. And therefore, although St. *Austin* sometimes understood these words of the *Eucharist*, yet he did not so understand them, as every one who partakes of the Eucharist, does also *Eat the Flesh, and Drink the Blood of Christ*; for he manifestly denied that the Wicked were partakers of the very Body of Christ, though they partook of the Sacrament of his Body: And yet 'tis impossible but they must do the one as well as the other, if it be true, that the proper Substance of the

the Body of Christ is in the Sacrament, as the Church of Rome pretends. And by consequence, if this corporal *eating* be intended, it seems clearly to follow, that no Man who partakes of the *Eucharist* can be damned: which is certainly very false, and therefore *corporal eating* cannot be meant here, but only *spiritual eating*. And so St. *Austin* understood it, although he applied these words sometimes to the Eucharist, inasmuch as he denied that the Wicked do eat the Flesh, and drink the Blood of *Christ*, although with their Mouths they take the Sacrament of his Body and Blood. But because this spiritual eating, which is necessary to Salvation, is by no means confined to the participation of the Eucharist; and because many do not partake spiritually in the Body and Blood of *Christ*, that yet do partake of the Sacrament, I cannot understand why our Saviour should speak here directly and properly of the Eucharist; and therefore I adhere to the sense of those Fathers who interpret this place, and those that follow, of spiritual Actions only.

V. 55. *For my Flesh is Meat indeed, and my Blood is drink indeed.*

55. "So that the *Doctrine* concerning my *Sufferings* and *Death*, which will give the greatest offence to Unbelievers, is the *most excellent Meat* and *Drink*, because it is the *Food of Souls*, when 'tis received with a firm and efficacious *Faith*; and will secure also the Resurrection of the Body to Everlasting Life.

V. 55. He continues to distinguish the *Flesh* from the *Blood*, and therefore still speaks of his Passion, giving some kind of preeminence to Faith in his Death, above the belief of other particular Doctrines; though that would be admitted with greatest difficulty.

V. 56. *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.*

56. "And therefore he that believeth my *Death* to be a Sacrifice for the Sins of the World, and does thereby learn that Duty which it teacheth, and receive that Comfort which

" which it affordeth, he will love me,
 " and devote himself entirely to my
 " Service, because I have thus hum-
 " bled my self; though that be the
 " reason for which such as you will
 " be violently prejudiced against me.
 " And on the other side, he shall be
 " peculiarly beloved and cared for by
 " me: For though in love to Man-
 " kind, I am to be made an Offering
 " for Sin, yet 'tis a particular care I
 " shall express towards those, who
 " have a true sense of my Sufferings
 " in their behalf, who make a right
 " use of them, and return that thank-
 " fulness and obedience which their
 " Faith requires. [1 Tim. 4. 10.]

V. 56. His pursuance of the same Expression, still shews that he
 speaks of the same thing, viz. believing his death to be a *Sacrifice*, &c. And here he intimates, that his Sufferings, which would be
 a Stumbling-block to Unbelievers, would be an effectual Engagement
 to all good Men to love him; and that their fervent Love, and humble
 Gratitude, would be rewarded with his especial Love. For as God's
dwelling in Men, signifies his gracious Presence amongst them, and his
 delight in doing them good; so their *dwelling in him*, signifies their
 Love to him, and constant attendance upon the doing of his Will,
 and the delight they have in knowing themselves to be always in his
 presence.

V. 57. *As the li-
 ving Father hath
 sent me, and I live
 by the Father: so,
 he that careth me;
 even*

57. " And one remarkable Expres-
 " sion (and that of weight enough to
 " make you consider what I say) of
 " my peculiar Love to every such Be-
 " liever, is what I have told you al-
 ready;

even he shall live by me. "ready; and I do earnestly repeat
"it again: As sure as the Father who
"sent me, will raise me from the
"Dead; so surely will I raise up every
"one to Everlasting Life, that be-
"lieveth my Doctrine, and liveth by
"his Faith.

V. 57. Here our Lord seems to leave the special consideration of his Sufferings and Death, and to speak now of his whole Doctrine, as he had done before; for as by eating his *Flesh*, and drinking his *Blood*, we are to understand believing the merit and instruction of his *Death*, &c. so by eating *Him*, we are taught before [V. 35, 47, 50.] to understand believing him in general, that is, believing all his Doctrine.

V. 58. *This is that Bread which came down from Heaven: not as your fathers did eat Manna, and are dead: he that eateth of this Bread, shall live for ever.* 58, "Mark therefore what I said
"to you [V. 33, 35.] at first, That
"I am that true Bread from Heaven,
"wherewith the *Manna* that your Fa-
"thers ate; and the Bread which you
"ate yesterday, are not to be compa-
"red; for they were good for no-
"thing but to preserve a mortal Life
"for a short time; whereas he that
"feedeth upon the Word and Do-
"ctrine which God hath sent you
"from *Heaven*, shall be raised from
"the Dead, to ascend thither, and to
"live there for ever.

V. 58. Here he concludes all, with returning to the same thing, and using the very Expressions that he began withal, [V. 32, 35, 50.] then which we need not a clearer proof, that he all along spake in the same stile, and in those expressions of *eating* and *drinking*, perpetually alluded to the *Manna* and the *Leaves* in the Wilderness; which gave occasion to all this Discourse.

V. 59. *These things said he in the Synagogue, as he taught in Capernaum.*

59. These things he said publicly in the Synagogue at *Capernaum*, where the People, whom he had fed in the Wilderness, found him, [V. 24, 25.] and gave him the occasion of discoursing in this manner, by following him for the *Loaves*, [V. 26.]; and (when they found themselves disappointed) by setting the *Manna* which *Moses* gave their Fathers, against the feeding so many thousands the day before, [V. 31.] And the great End of his Discourse upon this occasion, was, to draw their Minds from worldly, to heavenly Things, and to make them more desirous of the spiritual and heavenly Benefits of his Miracles, than of the bodily relief which they had found by them.

V. 60. *Many therefore of his Disciples, when they had heard this, said, This is an hard saying, who can bear it?*

60. But because he expressed his Mind in this figurative way, and was by many understood, as if he had commended to them the eating of his *Flesh*, and drinking of his Blood, in the literal sense; therefore many, even of those that had for some time followed him, talked amongst themselves, as if these Sayings of their Master, must needs be offensive to the Ears of all Persons that had a sense of humanity; and as for themselves, that they knew not what to make of them.

61. Neither

V. 61. *When Jesus knew in himself that his Disciples murmured at it, he said unto them; Doth this offend you?*

61. Neither did they desire him to explain himself further; but he, by his Divine Spirit, knowing what they muttered amongst themselves, applied himself to them in particular, and upbraided them in this manner for taking so unreasonable an offence against him.

V. 62. *What and if ye shall see the Son of Man ascend up where he was before?*

62. "When you shall see me ascend up to Heaven, it will not seem strange that I came down from thence; and because even then it will remain necessary that you should eat my Flesh, and drink my Blood; you may be sure, I do not mean, that gross feeding upon my Flesh, and drinking my Blood, in which you understand what I have said; for my Body will then be too far removed from the conversation of mortal Men, to be capable of being so used.

V. 63. *It is the Spirit that quickneth, the Flesh profiteth nothing; The words that I speak unto you, they are Spirit, and they are Life.*

63. "No; when I speak to you of the Conditions of obtaining everlasting Life, though I have now expressed them, by eating my Flesh, and drinking my Blood; yet you had reason to understand me of spiritual Actions, which do indeed tend to the bettering of the inward Man. For they are such things only that feed

" feed the Soul, and can preserve it to
 " Eternal Life: But to this purpose,
 " ~~the Flesh profiteth nothing~~; No, not
 " ~~my own Flesh~~, if you should eat it
 " as grossly as you understand my Say-
 " ings: For even this would be but
 " bodily Nourishment, but would
 " have no influence upon the Mind.
 " But if you would know what those
 " things are that better the Soul, (and
 " it is my Business, to call you off
 " from that solicitous care you take of
 " your mortal Bodies, to mind your
 " Souls, and to provide for a blessed
 " Resurrection): If, I say, you would
 " know what things are proper for
 " the improvement of the Mind, they
 " are the Words that I speak unto you;
 " they are those Precepts of a heaven-
 " ly Life, and those Promises of E-
 " ternal Life which I have laid before
 " you; that Faith which I require
 " you to have in my Death, and that
 " Example of Doctrine, Charity, and
 " Humility, which I require you to
 " follow. These are the *spiritual*
 " Means of renewing your Minds,
 " and therefore Means also of fitting
 " you for Eternal Life.

¶ 61, 62, 69. Our Lord perceiving how grossly the Jews, and some
 of his own Disciples understood these Expressions, of eating his Flesh,
 and drinking his Blood, did upon this occasion explain his own mean-
 ing as fully as he did to *Nicodemus* in the point of Regeneration.
 For *Nicodemus* having said, *How can a Man be born when he is old?*

Can

Can he enter the second time into his Mothers Womb and be born? Jesus answered, Verily verily, I say unto thee, except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit. Which was as much as to say, "The Flesh profiteth nothing, (as here, V. 63.) And if you were, by a strange Miracle, to be born again the natural way, by this fleshly Birth you would come again but into a mortal Life; but that fleshly Birth would not avail you for Everlasting Life. In the very same manner our Saviour repeated, in this Chapter, those Sayings which the Jews, and some of his own Disciples, were offended at; and in the same manner he explained them afterwards. *It is the Spirit that quickneth; the Flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are Life.* Which being compared with the Answer to Nicodemus, now mentioned and explained, by the light that Answer affords, can yield no other meaning, than that which I have expressed in the Paraphrase.

As for the 62d V. it might be intended as an Answer to that particular Exception against him, mentioned V. 42. that he was the Son of Joseph, and could not therefore reasonably pretend to come down from Heaven: To which if our Lord referred, his words are a proper Answer, viz. that when they should see him ascend into Heaven, they would no longer doubt of the truth of his coming from thence. But I rather think those words refer to that great Offence which some of his own Disciples took against him, that he should speak of *their eating of his Flesh, and drinking of his Blood*. For they were his Disciples only that saw him ascend. And when they should know that he was in Heaven, they could not, without great stupidity, think that he would give them his Flesh to eat, and his Blood to drink, in that gross sense wherein they understood him. However, I have put both these Interpretations into the Paraphrase.

V. 64. But there are some of you that believe not. For Jesus knew from the beginning, who they were that

64. "But no wonder that you wrest my Sayings to so absurd a sense as you do; for there are some amongst you that dislike my Doctrine, and are grown weary of following me, and wait for an opportunity

that believed not, and who should betray him.

“portunity to leave me. For as soon as any Man professed himself his Disciple, *Jesus* knew how he stood affected towards him. And he did not only know who of the Multitude that followed him would revolt, but likewise which of his Apostles would betray him. See *V.* 36.

V. 65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

65. And *Jesus* added, “Because I knew that there were some such amongst you, therefore I thought fit to tell you before, [*V.* 37, 39, 44.] that my Doctrine would never be heartily entertained, by any but those whom God had prepared for it, by enduing them with a Mind willing to learn, and with a prevailing desire of obtaining God’s Favour, and Eternal Life.

V. 66. From that time many of his disciples went back, and walked no more with him.

66. Upon this close application of his Doctrine to the Consciences of those insincere Disciples of his; they finding themselves discovered, and that it was to no purpose to dissemble, resolved to pretend themselves his Disciples no longer, and went off from him without more ado.

V. 67. Then said Jesus unto the Twelve, Will ye also go away?

67. *Jesus* seeing them turn their Backs upon him, took this occasion, both to shew that some of his Disciples were sincere, and that he cared not

not to be followed by any but those that were willing ; and therefore he said to the Twelve, You see I do not compel Men to follow me, but that I let them depart if they will go. Now what say you ? will ye still continue my Disciples, or follow the example of these Men, and go away ?

V. 68. *Then Simon Peter answered him, Lord; to whom shall we go? Thou hast the words of eternal life.*

68. Whereupon Peter (who was still the most forward Speaker in his Master's Cause) answered for himself and the rest ; Lord, our greatest concern is, to attain *Eternal Life* ; and there is none other but thy self who can guide us to it. And we understand, that those very Sayings of thine, with which these Men were so unreasonably offended, do shew us the necessity of believing *thy Words* and Doctrine (as thou didst now tell them) [V. 63.] that we may live for ever.

V. 68. *Thou hast the words of Eternal Life.* This saying of St. Peter, confirms the Interpretation I have given of V. 63. For here he seems plainly to repeat our Lord's sense almost in the same words ; *The Words that I speak unto you, they are Life* ; or, *the Words of Eternal Life*. As if St. Peter had said, We do not understand thee in that gross and absurd sense to which these Men have perverted thy Sayings ; for we perceive that thou speakest of those Doctrines and Revelations by which we are to be guided to *Eternal Life*. But if St. Peter had understood our Saviour in that sense wherein the unbelieving Jews, and his revolted Disciples understood him, St. Peter's Answer would surely have been to this purpose ; *Whatever appearance there is of Inhumanity and Contradiction in giving thy Flesh to be eaten,*

eaten, and thy Blood to be drunk, for the Life of the World; yet we believe that we shall eat thy natural Flesh, and drink, &c. because thou hast said it: For though this hard Saying staggered those Men that are gone off, yet it does not stagger us at all. This had been a confession of Faith suitable to the occasion, and to the Spirit of St. Peter, if he had understood our Saviour as the Jews did. At least he would have used those very Expressions which our Saviour used when the Jews took offence; i. e. he would have said, *To whom should we go but rather, who will give us thy flesh to eat, and thy Blood to drink, that we may have Eternal Life?* But when he rather chose to confess his Faith in the explanatory words, *V. 63. Thou hast the words of Eternal Life.* I think a reasonable Man must acknowledge that St. Peter did not understand our Saviour's Expressions, as the perverse Jews understood them.

V. 69. And we believe, and are sure that thou art that Christ the Son of the living God.

69. And we have already arrived to this Faith, by seeing thy Mighty Works, and hearing thy Divine Doctrines; for by these Testimonies we are convinced, beyond all doubt, that thou art the promised Messiah; and whereas these Men called thee the Son of Joseph, we assuredly believe that thou art the Son of that God who giveth Life to All, and will give Eternal Life to all that believe in thee. And to this Answer of Peter's all the rest assented.

V. 69. And St. Peter having thus answered plainly enough, what he understood by the Flesh and Blood of Jesus, viz. his Doctrine, or words of Eternal Life; he shews as plainly in this Verse, what he and the rest understood by saying, viz. believing, as Jesus himself had explained it before, V. 47. Therefore, says he, And we believe, and are sure, &c. So that by what St. Peter said upon this occasion, it appears sufficiently, that St. Peter did mean the literal and gross sense, the Jews and the Disciples that followed him, understood him aright;

and Peter, and the rest of the Apostles and Disciples that staid, mistook him; which 'tis certain they did not, because our Saviour approved what St. Peter said in the name of all the rest. And in the interpretation of our Saviour's words, it is, I believe, more safe to follow St. Peter, with the approbation of our Saviour, than to follow any of his Successors without it.

V. 70. *Jesus answered them, Have not I chosen you Twelve, and one of you is a Devil?*

70. But this being spoken in the Name of All: *Jesus*, to shew that he as well understood the Hearts of his Twelve Apostles, as he did of the multitude of his Disciples, [V. 64.] answered them to this purpose; What one of you hath said in behalf of All, is true of All but one. I have indeed chosen you Twelve before all my other Disciples, to be my chief Companions and Ministers; but there is one of you who already hates me, and is treacherously bent to do me mischief.

V. 71. *He spake of Judas Iscariot the Son of Simon: for he it was that should betray him, being one of the Twelve.*

71. Though he did not mention *Judas* the Traytor, yet he meant him, and not any other of the Apostles.

T H E C O N C L U S I O N

AND now I heartily beseech All, into whose hands these Papers may chance to come, not to think that this Chapter is to be done withal, when they are once satisfied what our Lord's meaning was in those Expressions of *Eating him*, and the like; but that they would please to attend to the Reason and End of these, and such kind of Sayings; which will convince them, I doubt not, that this excellent Chapter is fit to be thought of, and laid to heart every day they live.

Great pity it is, that this Portion of God's Word also, should come to be a Bone of Contention; which was designed to beget and improve in the Disciples of *Jesus*, a Spirit of true Wisdom and Piety, and to establish them in a Holy Life.

That which our Lord principally aimed at in all this Discourse, was, to make his Hearers concerned in good earnest for their Eternal State, which will at first sight appear to any Man that mindeth how often those Sayings return, of *Everlasting Life*, and *living for ever*, and being *raised up at the last Day*. Now this indeed seemed to be his great Design in almost all his Sermons and Applications to the People; from whence we may gather this profitable Instruction, that Men were more or less prepared

pared to receive the Truth, as it is in *Jesus*, according as they were more or less affected with the End of his coming into the World, which was to bring them to Everlasting Life.

But in this Chapter, and in some others, there is a peculiar Instruction tending to this purpose, which we ought all of us very frequently to consider, not flighting it, because it is very plain, but making much of it, both because it is very useful, and strongly suggested by our Lord himself. And 'tis in short this, that the Care we are at, and the Pains we take for the Welfare of this short Life, should awaken in us a greater care and concern for our Everlasting Welfare: And that we who are so thoughtful and diligent in pursuing our Temporal Interests, should be ashamed, and count our selves reproved by our Worldly Cares, if we are not much more careful to *work out our Salvation*. This was the Method our Lord took to bring those People to Wisdom; and therefore he represented to them the Means and Conditions of Everlasting Life, under the Names of those Things which their Hearts had hitherto been most set upon, *i. e. Bread, and Eating, and Drinking*. For these were the Men that had been fed by him the Day before; and now they followed him for the Loaves, that is, in hope to reap such bodily Advantages as these from him every Day. But to bring them to some sense of better Things, and to lead them towards a due esteem of that End for which he came into the World, he proceeds in his Admonitions, by calling the Spiritual Benefits which he had in store for them, *Bread, and Food*; and their receiving those Benefits, *Eating and Drinking*; ever and anon letting them know, that if they ate and drank of that Food, which he came to give them, they should live

live for ever. And what was the Instruction of this way of discoursing to them, but that if the bodily Food, for which they were so solicitous, were a valuable Enjoyment, which yet would serve but for the prolonging of a mortal Life, how ought they to hunger and thirst for the Meat which would preserve them for ever? And therefore when he came, in the same way of speaking, to intimate to them those Benefits of his Passion, which they would better understand afterwards, than they could at present, He told them, *My Flesh is Meat indeed, and my Blood is Drink indeed*; as if he had told them in plainer words than he thought fit to use at that time; *It is infinitely more profitable to enjoy the Fruits of my Sufferings and Death, by being reconciled to God, by forbearing to provoke his Justice, and by following my Example, than if I should take the same care of you as long as I live, which I did yesterday, when I fed your Bodies by a Miracle.*

And this indeed seemed to be our Saviour's great Design in preaching the necessity of Faith and Repentance, and a Godly Life to the People, under so many Figurative Expressions as we find he used, *viz.* to lead them by Temporal Things, to the care of Things Eternal, and to raise their Minds from Earth to Heaven, by a most familiar and convincing way of arguing with them, from earthly Things themselves. Therefore if he found them valuing themselves upon their *Liberty*, or careful for *Life*, or labouring for *Wealth*, or solicitous for *Food*: He called himself sometimes, and sometimes his Doctrine, and their receiving of it, *Liberty*, *Life*, and *Treasure*, and *Meat*, and *Drink*, as occasion required: and this to let them understand, that there was a more real Good to be found in Faith and Piety, than in these, or any other kind of Worldly Advantages; and that whatever

reason

reason they had to be concerned for these transitory Enjoyments, they had much more to be careful in receiving as they ought, those Spiritual good Things which he came to confer upon them.

If therefore we will suffer our selves to be instructed by such Passages as these are, most of us, I fear, may learn, from our concern about the Things of this World, to be ashamed of our remissness in providing for a better: And all of us should learn to reflect very often upon Matters of greater Concernment, when we are engaged even in the honest Designs of this Life, and pursuing the lawful Business thereof; and so we should in some measure preach to our selves, as *Christ* once did to his Hearers when he was upon Earth.

And we should not think that the *Jews* only had need of this kind of Instruction, who I confess had been educated under a *Law*, that promised little else besides *Temporal* Advantages to those that observed it: but that we our selves, who know the great Blessings promised in the *Gospel* to be *Spiritual* and *Eternal*, stand in need also of such Admonitions as these are: For the Cares of this World, and the Love of its Riches, and Pleasures, and Honours, are as apt to take hold of us, as they were of the *Jews*, if we do not take pains to affect our selves deeply with that Truth concerning another Life, which our Lord *Jesus* hath revealed; and to the belief of which we have been educated in his Church. And if we have less prejudice against these Doctrines than the *Jews* had, and yet are swallowed up with this World as much as they were, we are but the more inexcusable. So that undoubtedly the advantage we have over them, should make us the more concerned to lay these Things to heart; because we are so much the more to blame, if knowing

knowing these Things almost from our Infancy, we do not practise accordingly.

Nay, when the profession of the True Faith does bring in Worldly Advantages, there seems to be as much (if not more) reason to reflect in this manner upon our selves, as when nothing was to be gotten by it in this World; but the loss of all Things. We are then doubtless to remember, that the *Kingdom of Christ is not of this World*, and that the good things of this Life are not the Rewards which he hath promised; but that by setting our Hearts inordinately upon that worldly Ease and Profit which we enjoy by the profession of True Christianity, we are in the way of losing that Fruit thereof which will last for ever, and the hope of which was all that our Lord used to invite Men to become his Disciples.

If we follow *Christ* for the Loaves, we shall forsake him when we find our selves disappointed, as the *Jews* at *Capernaum* did, and take Occasions and Pretences to do as easily as they, and some of his own Disciples found them. For we are not to think, that that saying, *Except ye eat the Flesh, &c.* was the true cause of their going off from him, but only such a plausible Occasion as they had a good while waited for. The reason of their Offence, at the bottom, was, that they had long since perceived our Saviour was not likely to satisfy their worldly Expectations, and they did not believe it worth their while to follow him for a Reward in another Life; which Prejudice against him, had destroyed all their Faith; as he told them himself, *There are some among you that believe not*, Vers. 64. They were those that said, Vers. 60. *This is an hard Saying, who can hear it?* For it is not said that *All*, but only, *Many of his Disciples when they*

they had believed this, said, This is an embarras, &c. viz. Those very Men of whom he said, But there are some among you that believe not, Vers. 64. i.e. who had followed him for worldly Advantages, as the Jews did, from the Wilderness to Capernaum: Of whom our Lord said the same thing, viz. That they believed not, Vers. 36. For though but the Day before they had acknowledged him to be the Prophet that was to come into the World; yet finding that he was likely to disappoint their worldly Hopes, they presently changed their Opinion of him. So that a sincere Aim at Everlasting Life, is very necessary even towards a constant Belief and Profession of the Faith.

And much more to a practice answerable to it; which will, as I said before, be advanced not a little, if we will use our selves to consider what care we are at for these mortal Bodies, and this worldly Life; and what reason there is to be incomparably more concerned for a blessed Resurrection to Eternal Life; which I make not the least doubt, is the great Instruction we are to learn from these figurative Discourses of our Blessed Saviour. And if we constantly have it in our Eye, it will not only render the meaning of this Chapter very plain, but the reading of it, if we should read it every day we live, very useful to us.

And indeed, those parts of God's Word which are purposely designed to work in us a deep Concern for Everlasting Life, ought to be very present to our Minds, and to dwell richly in us, that we may be always well provided to resist the Temptations of the World. For which Reason we should often think of those Lessons of our Saviour; *Keep not up for your selves Treasure upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal: But lay up for your selves Treas-*

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sure

sure in Heaven, where neither Moth, &c. And, Be not afraid of them that kill the Body, and after that have no more that they can do. But I will forewarn you whom you shall fear : Fear him, which after he hath killed, hath power to cast into Hell : yea, I say unto you, fear him. And that in this Chapter ; Labour not for the Meat which perisheth, but for that which endureth to Everlasting Life, which the Son of Man shall give unto you.

Which Rules seeming at first sight to discharge us of all care for our *Life and Welfare* in this World ; *St. Chrysostom* thought it needful to observe upon the last of them, that our Lord did not intend to countenance *Laziness*, who himself said, *It is more Blessed to give than to receive* : And that *St. Paul* admonisheth a Man to *work with his hands the thing that is good, that he may have to give to him that needeth*. But since these Exhortations run, as if we were to be *absolutely* unconcerned about this Life, no question but that care of *Eternal Life* is prescribed ; in comparison to which, our Cares for this World should seem nothing at all. Therefore when we desire our appointed Food, we should think how much more it is our Interest to *hunger and thirst after Righteousness*, and that *Meat which endureth to Everlasting Life*. And when we most of all feel the hopes and fears of Things that go no farther than this World ; we cannot entertain a better thought than this, that if we are so much concerned for this Life, how careful ought we to be not to miss of *Eternal Salvation* ?

Which kind of Reflections are the more necessary for us, the more deeply we are engaged in this World. For we do not only *labour for the Meat that perisheth*, that is, for just enough to serve the Necessities of Life ; but we would be at Ease beside, and live in reasonable Plenty, and enjoy

The CONCLUSION.

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enjoy what is convenient for the Pleasure, as well as the Sustainance of Life: and they are very few that know when to make an end of multiplying Riches, when once they are got into the way of Encrease. But are we thus concerned for an End of infinitely greater Moment? Or rather do not these very worldly Cares reprove our negligence about better and greater Things, while perhaps we do no more towards our Salvation, than to avoid the grossest Sins of all, but take little thought how to *grow in Grace, and in the knowledg of our Lord Jesus Christ?*

The whole strain of our Saviour's Discourse in this Chapter, naturally leads to such Considerations as these: And if we mind them in good earnest, they will, by the Grace of God, moderate our Affections and Cares about this World in the first place; and then leave all that Concern for present and transitory good Things, which we cannot be without, as a perpetual Admonition, to be much more thoughtful for our Everlasting Salvation, and to make it the greatest business of our Lives, by *Prayers and good Works*, to lay up for our selves Treasure in Heaven, and to lay the stress of our Comfort whilst we are here, in the joyful hope of being *raised up at the last day to live for ever.* Amen.

A POSTSCRIPT.

Since these Papers were almost printed off, I met with Dr. Godden's Sermon upon St. Peter's Day; in which he endeavours, from some Passages in this Chapter, to infer the substantial change of the *Bread and Wine* in the *Eucharist*, into the *Body and Blood of Christ*: But upon the most impartial Judgment that I can make of his performance, I do not find that he offers any colour of Argument for his Conclusion, which I have not prevented. And therefore instead of stopping these Papers for the sake of his Sermon, I think it fair enough to say to him, and to the World, that I can see no reason obliging me to do it.

THE END.

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